

*One Hundred Thirty-first*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 6, 8, and 9, 1961*

With Report of Discourses



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# The One Hundred Thirty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Thursday, Saturday, and Sunday, April 6, 8, and 9, 1961.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Thursday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 8, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KDXU at St. George, KVVU at Logan.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, K-GUN-TV at Tucson.

In California: KSRO at Santa Rosa, KEEN and KNTV at San Jose, KTTV at Los Angeles, KVIP-TV at Redding, KGO-TV at San Francisco, KOVR-TV at Stockton, KFMB-TV at San Diego, KERO-TV at Bakersfield, KIEM-TV at Eureka.

In Colorado: KLZ and KBTB at Denver, KREX at Grand Junction.

In Idaho: KRXX at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIH-TV at Twin Falls, KLEW-TV at Lewiston.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

In Nevada: KLAS-TV at Las Vegas.

In New Mexico: KRSN at Los Alamos.

In Oregon: K-KID at Pendleton, KBES-TV at Medford, KOTI-TV at Klamath Falls, KOIN-TV at Portland.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KBAS-TV

at Ephrata, KEPR-TV at Pasco, KOMO-TV at Seattle.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. In addition, thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Church of the Air and Tabernacle Choir and Organ* Broadcasts is also included in this record. (See pages 134 to 138.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, J. Reuben Clark, Jr.\*, Henry D. Moyle.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, \*\* Howard W. Hunter.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow Jr., \*\*\*, Nathan Eldon

Tanner, Franklin Dewey Richards, Theodore Moyle Burton.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks, \*\*\*\*.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

*Members of the General Welfare*

*Committee, Church Welfare Program.*

*Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

\*President J. Reuben Clark, Jr. attended the first session of the Conference but was not present at any of the other sessions, under advice of his physician.

\*\*Elder Hugh B. Brown was in South Africa, visiting the South African Mission.

\*\*\*Elder Alvin R. Dyer was in Europe, presiding over the European Mission.

\*\*\*\*Elder A. Theodore Tuttle was in South America filling a Church appointment.

## FIRST DAY

### MORNING MEETING

The first session of the One Hundred Thirty-first Annual Conference of the Church convened in the great Tabernacle in Salt Lake City Thursday morning, April 6, at 10:00 a.m., with President David O. McKay presiding and conducting the services of the meeting.

The music for this session of the Conference was furnished by the Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck directing. Roy M. Darley was at the organ.

In opening the Conference President McKay made the following introductory remarks:

#### **President David O. McKay:**

One hundred and thirty-one years ago this morning in the house of Peter Whitmer, Sr., in accordance with a previous commandment from the Lord, the Church of Jesus Christ of Latter-day Saints was organized. In commemoration of that event we are convened in the historic Tabernacle on Temple Square in Salt Lake City. All the General Authorities of the Church are in attendance this morning excepting Elder Hugh B. Brown, who is in South Africa on a Church assignment; Elder Alvin R. Dyer, who is presiding over the European Mission; and Elder A. Theodore Tuttle, who is filling a Church appointment in South America.

For the convenience of those who are unable to enter this building, and the building is crowded to capacity, we announce that these services and all other general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall by television. All general sessions of this Conference will be broadcast as a public service over 64 radio stations, and 49 television stations throughout the west. We express appreciation to the owners of these stations who render this public service. According to a survey that has been made, it is possible that over a million people

will hear and see the proceedings of this Conference.

Any important messages, and we have received several already, that come to us for persons attending these sessions will be announced at the dismissal of the meetings over the public address system on the Tabernacle grounds.

These beautiful daffodils arranged on the rostrum have come to us by air from the Tacoma Stake through the graciousness of the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington. The calla lilies also have come by air from the high priests' quorum of the Oakland-Berkeley Stake. Thank you, members and friends, for your thoughtful, sweet messengers of love and loyal support. We are not unmindful of the many hours spent by the members of the Church in picking and arranging these flowers for shipment.

We are pleased to announce that the Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck as their conductor, will furnish the music for both sessions today. We extend a hearty welcome to them, and express our sincere gratitude for their presence at this session.

We received telegrams from the president of the Swedish Mission and from President Dyer and others as follows:

President Dyer says: "The mission presidents and wives with 2,400 missionaries join us in sending our love and greetings at the crucial time of Conference. Europe reports 3,500 converts in the last three months. President Alvin R. and Sister Dyer."

"Missionaries and members send love and greetings from South Africa to the First Presidency, General Authorities, and all attending General Conference. All well here. Hugh B. Brown and O. Layton Alldredge."

Missionaries from New England: "Missionaries and members gratefully acknowledge the Lord's blessings in the restoration of his divine gospel, and

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pray his blessings on its annual Conference, and upon you and Sister McKay for continued health and strength. President and Sister John E. Carr of the New England Mission."

From Brother Tuttle: "South American mission presidents and 700 missionaries send love and greetings. We pledge greater devotion and effort in the cause of truth among the people of South America. Elder A. Theodore Tuttle."

From Sweden: "Greetings from the missionaries and Saints of the Swedish Mission. Making progress. President and Sister A. Gideon Omer."

To the large audience in the Tabernacle, to the great audience and members and friends who are listening in by radio and television, we extend a hearty welcome this beautiful morning. We welcome and express appreciation for the presence of the stake presidencies, temple presidencies, some of whom are from far-off countries, to bishopsrics and to high councilmen, General Auxiliary organizations of the Church, and other General Officers of the Church.

We are very pleased to see, sitting in reserved seats, the following general representatives in the nation, state, and from our educational institutions: Senator Wallace F. Bennett, Senator Frank E. Moss, United States Senators; Honorable David S. King, U. S. House of Representatives; Governor George Dewey Clyde; Secretary of State Lamont Toronto. From the educational institutions: President A. Ray Olpin of the University of Utah; President Ernest L. Wilkinson of the Brigham Young University; President John L. Clarke of Ricks College; Dr. William Miller, president of the Weber College, Dr. A.

Sherman Christenson, Associate Judge of the Federal Court, and perhaps others whom we have not seen from the rostrum. We are glad to welcome you here and hope you enjoy the services that will now follow. I think that J. L. Nelson, president of Salt Lake City Trade Technical School, is here also, and Dr. John T. Wahlquist of the San Jose State College, and Dr. Wilson W. Sorensen of the Vocational School at Provo.

As already announced, the singing for this morning's session will be furnished by the Primary Teachers Chorus of 19 stakes of Utah County, with Sister Lue Groesbeck conducting, and Brother Roy M. Darley at the organ. We shall begin this session by the Primary Teachers Chorus singing, "The Morning Breaks, The Shadows Flee." The invocation will be offered by Elder Frank B. Bowers, president of the Bonneville Stake.

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The Primary Teachers Chorus sang, "The Morning Breaks, The Shadows Flee."

Elder Frank B. Bowers, president of the Bonneville Stake, offered the invocation.

#### President David O. McKay:

The invocation just offered was by Elder Frank B. Bowers, president of the Bonneville Stake. The Primary Teachers Chorus will now sing, "Christ And His Little Ones," with a solo by Ronnie Clark, "When He Comes Again," Sister Lue Groesbeck conducting.

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The Primary Teachers Chorus sang: "Christ And His Little Ones," solo by Ronnie Clark.

#### PRESIDENT DAVID O. MCKAY

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl. 11:9.)

These words were written by The Preacher, son of David of old, approximately nine hundred and seventy-seven years before Christ—admonitions to youth as applicable in this year 1961 after Christ as they were nearly three thousand years ago! "... but know thou,

that for all these things God will bring thee into judgment."

Every sixth day of April, General Authorities, officers, and members of the Church meet in general conference to hear reports of the progress of the Church, sustain officers, consider matters pertaining to the restored gospel, and take such action as the official representatives of the Church may deem necessary and helpful.

If the question were asked this morning, "In what respect during the last year has the Church made the most commendable progress?" I would not answer: "*In financial matters*," although it is a fact that perhaps never before have the financial interests of the Church been more prosperous.

I would not say: "*In the increase of the number of new houses of worship*," although members of the Church have put forth more effort and built and paid for more chapels than in any other similar period of the past; for example, I find that during the year 1960 there were 111 Church buildings dedicated; fifty other buildings are ready to be dedicated. There are completed, but not dedicated because they are not entirely paid for, 233 buildings, or a total of Church buildings constructed and dedicated in 1960 of 394. We have no information compiled for the first three months of 1961, but it is estimated that buildings in the planning stage and under construction would exceed the 900 mark.

If we were to ask for the most commendable progress, I would not answer: "*In the increased membership*," although in the last thirteen months the growth of the Church in numbers in the stakes and in the missions has been most encouraging. There has been an increase of a figure approaching the 100,000 mark. This afternoon we shall find the total membership given in the statistics.\*

I would not answer that the most commendable progress has been in *better understanding among the leaders of municipalities, newspaper editors, and well-informed people generally regarding the purposes, organization, and contributions of the Church toward peace and the ultimate destiny of the world.*

I would answer that *the most encouraging progress of the Church during the last year is seen in the increased number of young people participating in Church activity.* We hear much about the delinquency and incorrigibility of youth. I desire to say a word this morning about their *corrigibility*, as we have seen it and noticed it in visiting in different parts of the Church.

For example, on Sunday, March 26, 1961, I attended the dedicatory services of the Bountiful South Stake Center and Bountiful Eighth Ward Church edifice. There were in attendance over 1,700 people, the majority of whom impressed me as being young members of the Primary Association and teenagers. That same evening I attended the Sacrament meeting of the Garden Heights Ward, Canyon Rim Stake. Here again a large proportion of the congregation was made up of young people.

Two weeks ago today in our regular weekly meeting, one of the brethren of the General Authorities, I think it was Brother Mark E. Petersen, reported that he learned recently while attending the Bear River Stake conference that four wards in that stake had a Sacrament meeting attendance for one month of above fifty percent of the entire membership of the ward, and two of these four wards were in the sixty percent bracket. The Oneida Stake had a year-long average high in the forties, and some wards had sixty percent, and even seventy percent in attendance. In each case the young people were a conspicuous part of the audience.

For this increased attendance of young people much credit is due to the Presiding Bishopric, who have put forth special effort to have the deacons, teachers, and priests attend Sacrament meetings. And right here I would like to say to this vast congregation that it is a significant fact in Church organization that the bishop of the ward is not only ordained to preside over his particular ecclesiastical group but is also set apart by divine appointment as president of the priests' quorum, made up of 18, 19, and 20-year-old young men who, with young women of corresponding age, literally carve the moral atmosphere of the community.

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Much of this activity of the young is due to the Mutual Improvement Associations, who have placed special emphasis upon the attendance of members of the MIA at Sacrament meetings. The Primary general presidency and board and stake and ward workers merit great credit also.

But I know and you know that mere attendance at Church and other acts of piety signify little if the person does not conform his acts and his speech to the principles of the gospel. Into three principal environments the child is daily thrown, which direct his actions, inspire his behavior in all his contacts with his fellow beings, enable him to control himself or to become a slave to his appetites, his passions, and desires.

These three environments are: the home, the school, the church.

Beaconsfield wisely wrote: "I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home, the exercise of those virtues is impossible."

It is not generally conceded by educators nor by parents that the real education of a child begins early in home life. One of our best modern philosophers, referring to the value of education in childhood, says this:

"Time does not have the same value in childhood as in later years. A year is much longer, physiologically and psychologically, for a child than for a man. One year for a child of ten corresponds to two years for a man of twenty. When the child is younger, the discrepancy is still greater. The time elapsed between the third and seventh year probably represents a duration equivalent to fifteen or twenty years for a grown man.

"Now, it is precisely at this age that a child builds up the framework into which all the events of his future life will fit, and in particular his moral code. This explains the considerable amount of knowledge a child can accumulate during his first years. It would be highly desirable for parents

and educators to take this fact into consideration.

"The moral education of a child is different from that given to a man. Indeed, for the very young it is important not to judge the gravity of a fault by its consequences. For a child a fault is serious in itself—absolutely and not relatively—because it has been decreed that it is grave. Only the absolute character of a fault can impart to the child a true moral discipline without which progress is impossible.

"It is impossible to model a child morally if this principle is not followed, for the faults are almost always venial by their consequences. It is only during the most tender age that the character can be formed." (From *Human Destiny* by Lecomte du Nouy, pp. 208-209.)

Parents dress their children in the best clothes when children go out in "company." They cannot so change their characters. What traits of character the child develops in the home, he takes with him into society. The selfish, morose nature, or his cheerful, kind, radiant soul developing in home environment goes with him when he joins the social group. If you want your child to be courteous in society, teach him to be courteous in the home. "If you please," "thank you," "pardon me," are terms of culture more applicable and more educative in the home than in social circles. Into our schools and churches come too many children from homes where the fundamental virtues of true manhood and beautiful womanhood are seldom taught and more infrequently practised.

In schools, in this Christian land, the teaching of Church dogma is forbidden, but the teaching of true citizenship—honesty, loyalty, the keeping of a promise, and other virtues that contribute to the dignity of man—is not banned.

Students reflecting these high ideals, recently made a trip to California. The *Deseret News* made the following comments about them: "Vigorous, ambitious, carefree youth bears slightly more than its share of the criticism folks pass on to each other in these critical times, but when youth acquits itself in such a way as to win the admiration and praise of many observers, the occasion should not be permitted to pass unnoticed.



"Such a favorable impression was left with our California friends when the chosen music students of the Salt Lake area junior and senior high schools so becomingly upheld the lofty idealism of their schools, their homes, and their city when they participated recently in the Musical Educators National Convention at Santa Monica, California. Choral and orchestral groups made up the Salt Lake entourage to the conclave.

"Typical of the impression our youngsters left with their hosts is this tribute by the associate manager of the hotel where the students of the Granite District were housed: 'It is seldom that a hotel has an opportunity to have its house occupied with such delightful, well-mannered, clean-cut children as the MENC group that Mr. Moroni L. Jensen brought to Santa Monica. . . . We are writing this letter to let you know what a wonderful impression the children of Salt Lake City and Mr. Jensen made.'"

If they had been delinquents, boisterous, unladylike, ungentlemanlike, the papers would have told us about it. We thank these hotel people for paying this tribute to our boys and girls, who are truly representative children of good homes.

Man should so conduct himself as to merit the trust of his fellows. "There is a unanimity of thought in this," writes a wise philosopher, "which is to be found nowhere else except on the subject of the ten commandments, but the effort made to impress this idea indelibly on the minds of children in the shape of automatic conditioned reflexes is so slight that one is aghast. The equilibrium of the whole world, not only peace, but justice, commerce, industry, science, rests on the confidence in the integrity and in the word of men, and all the moral teaching given to youth in the course of ten or fifteen years of education and instruction certainly does not represent more than a few hours, in certain cases a few days. The young are stuffed with many useless details and the essential is passed over in silence." (The "essential" meaning moral training, teaching them the dignity of true manhood.)

"Farmers might as well be taught

to grow flowers in borders without learning how to cultivate a field; or young girls be taught the art of make-up without learning how to wash. Examinations deal with a quantity of facts destined to be forgotten in three months, or which are purely technical; children are trained to behave decently in public, but nobody dreams of making them repeat daily, as a prayer: 'Every promise is sacred. No one is obliged to give a pledge, but he who breaks his given word is dishonored. He commits an unpardonable crime against his dignity; he betrays; he covers himself with shame; he excludes himself from human society.'

"If this is not in reality a prayer it is a creed which, by expressing faith in the dignity of Man addresses itself, beyond him, to God from whom we have received it."

He who is purported to have been the wisest American wrote years ago: "Character is higher than intellect. A great soul will be fit to live as well as to think." (Emerson.)

In the Church, increased participation in church activity indicates a desire to be a partaker of spirituality, the highest acquisition of the soul, and young people desire it. I know there are many who haven't that feeling, many who do not come, but you know, fellow workers, that the young people like that which is good and true.

I am grateful for the sweet assurance that God is my Father, and I should like to have the youth of Israel feel so close to him that they will approach him daily in secret prayer. I would have them have the trust in him which the little blind girl had in her father. One day she was sitting on his lap in the train, and a friend sitting by said, "Let me rest you," and he reached over and took the little child on his lap. The father said to her, "Do you know who is holding you?" "No," she replied, "but you do."

Just so real should be the trust which our boys and girls have in their Father in heaven. If our young people will have this faith, and so approach the Lord, there are at least four great blessings which will come to them here and now.

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The first is *Gratitude*. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence. He should first count his many blessings and name them one by one.

The second blessing of prayer is *Guidance*. I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellow men. Guidance? Yes, God will be there to guide and direct him who will seek him in faith with all his might and with all his soul.

The third blessing is *Confidence*. All over this land there are thousands and tens of thousands of students who are struggling to get an education. In the Church, let us teach these students that if they want to succeed in their lessons, they should seek their God; that the greatest Teacher known to the world stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally, he will get *Inspiration*. It is not imagination, if we approach God sincerely seeking light and guidance from him, our minds will be enlightened and our souls thrilled by his Spirit. Washington sought it; Lincoln received

it; Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

Heaven guide you, our Youth, wherever you are. As long as you will keep yourselves pure and spotless and prayerfully and earnestly keep close to your Father in heaven, his Spirit will guide you, magnify you in your youth, and make you a power on the earth for good. Your Father in heaven is ever ready to give you help in time of need and give you comfort and strength if you will approach him in purity, simplicity, and faith.

In his poem, "Anchored to the Infinite," Edwin Markham says:

"The builder who first bridged Niagara's  
gorge,  
Before he swung his cable, shore to  
shore,  
Sent out across the gulf his venturing  
kite  
Bearing a slender cord for unseen hands  
To grasp upon the further cliff, and draw  
A greater cord, and a greater yet;  
'Til at the last across the chasm swung  
The cable—then a mighty bridge in air!  
So we may send our little timid thought  
Across the void, out to God's reaching  
hands—  
Send out our love and faith to thread  
the deep,  
Thought after thought until the little  
cord  
Has greated to a chain no chance can  
break,  
And—we are anchored to the Infinite!"

I repeat, God bless you, our Youth, that you may send out your thoughts in prayer and faith and receive the assurance that you are anchored to the Infinite, in God our Father and his Holy Son, the Redeemer of the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We shall now hear from Elder Sterling W. Sill, Assistant to the Council of the Twelve. Bishop Wirthlin will be our next speaker.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

I am very grateful, my brothers and sisters, for this semiannual opportunity of attending with you the general conference of the Church. What a great privilege it is to come here and be strengthened in our faith and have our thoughts redirected toward the purpose for which the Church was organized in this greatest and last of all the dispensations.

The Lord's reason for bringing us to these valleys in the first place was not primarily to establish us in a condition of wealth and ease, he probably did not intend that we should ever excel as a financial community or as a seat of political influence. We were brought here to build up the kingdom, to send out the message of the restoration to the nations, and to prepare the world for the glorious second coming of Christ. In these fields we must excel.

What a sobering responsibility it is to be entrusted with the message of universal salvation. But with the advantage in knowledge that we have received from our three great volumes of new scripture, supported by our own personal testimonies of the truth, what reason can we possibly give if we do not excel in faith and in education and in Godliness and in honor and in the personal preparation we make for eternal life? To help us to get the motivation and inspiration for this accomplishment is one of the purposes of these great semiannual meetings.

As a part of each conference, the Presidency and other General Authorities of the Church have an inspiring meeting in the upper room of the temple. This conference, as I sat in that historic place, I thought about our pioneer ancestors, who out of their poverty erected the magnificent temple that stands on this block, wherein the sacred ordinances so necessary to our salvation can be performed. But the temple itself is a constant reminder to us to do our duty. It is a kind of symbol of our mission.

All of you, I am sure, have had the thrilling experience at night of looking

up to the lighted spires of the temple as they point us up to God, as if to remind us of the purpose of our lives. To me, one of the most inspirational parts of any church edifice is its spire. The word, "spire" and "inspire" have a close origin and a near common meaning. And as God's thoughts are higher than our thoughts, so we need his inspiration for our accomplishment.

Jesus once explained one source of his strength when he said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34.) Doing God's will is also our greatest possible source of strength. To encourage his disciples to follow him in doing the Father's will, Jesus spoke some lines that I would like to use as a text. He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (*Ibid.*, 4:35.)

Certainly our day is a most urgent time to re-echo that theme. We should lift up our eyes to see our duty and to understand our opportunities; to accept our responsibilities and to put truth in force in our lives. We should lift up our eyes to worship God and to serve our fellow men as the Lord has commanded.

We are, of course, all aware that there are other powerful influences in the world inviting us to look down to the earth. From the pinnacle of the temple, Satan said to Jesus, "Cast thyself down." Satan has been giving that same direction ever since with the most terrifying success. And the first step toward any failure is always merely to look down, to let earthly things absorb our interests. It is pretty difficult to look down and to look up at the same time.

It has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall.

Back in the days of the old sailing ships, a young, inexperienced seaman was sent aloft in a storm to disentangle a broken rigging from the mainmast.

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Despite the raging winds he climbed up quickly, and soon his mission was accomplished. But as he started to descend, he looked down, and as he looked down, he became dizzy and frightened. He saw the angry, rolling sea. He felt the quiver of the trembling ship as it was tossed about by the waves. Then he became aware that his grip was weakening, and he cried to those on the deck below that he was about to fall. The captain shouted to him to stop looking down, and heeding his superior's command, he turned his eyes upward and soon regained his balance and self-confidence. Then he was able to make his way safely back to the deck.

The moral dizziness that always comes from looking down is one of our biggest personal problems. It is one of the significant characteristics of our day that as a people we are too much occupied with the things down. The newspapers, magazines, and our own inclinations center our attention on sin, crime, war, and material advantage. Then we get dizzy and confused, and our lives tend to lose their balance.

Here we have the communist example of where leaders of great nations have stopped looking up, and soon they have cast themselves down by centering their life's purposes in evil, including one of the greatest sins which is their attempted enslavement of other nations. When nations or individuals look down and recognize no higher authority than their own, they soon lose their sense of right and wrong. The communist leaders have deliberately destroyed many of their own people, and they would, if they thought they could, deprive every human being in the world of his God-given free agency without a moment's hesitation. They have closed up their churches by governmental decree and now make no pretense of lifting up their eyes, their thoughts, or their activities to God.

At Fulton, Missouri, on March 5, 1946, Winston Churchill said, "A shadow has fallen across the scene so recently lighted by Allied victory. From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the continent." The communists have erected a vertical curtain, separat-

ing themselves from their fellow men and are thereby violating the second great commandment. But they have also erected a horizontal curtain over their heads, separating themselves from God, and are thereby violating the first and greatest commandment.

But we sometimes accomplish about the same thing individually by allowing the iron curtains of our material interests, our social affairs, and our spiritual indifference to separate us from God and draw our attention away from the main purpose of our lives. It doesn't take very long looking down before we are incapable of doing anything else.

In his *Inferno* Dante gave an account of an imaginary trip through hell. And one group of hell's inmates said to him, "As our eyes intent on earthly things were never lifted up to heaven, so now doth justice fix them down upon the ground. And even as greed destroyed our love for good whereby the labors of our lives were lost, so now doth justice hold us captive here, fettered in close restraint."

We might see a reflection of our situation in John Bunyon's *Pilgrim's Progress* story of the man with the muckrake. Because this man spent his life raking unto himself the chaff and dust of the earth, he had trained himself to look in no direction but down. There was an angel standing over his head with a celestial crown in his hand, offering to exchange the crown for the muckrake. But because this man could look in no direction but down, he disregarded the offer of the angel as he continued to rake unto himself the chaff and muck of the earth.

With a similar situation in mind, Edwin Markham entitled his poetic masterpiece, "The Man with the Hoe." It might have been entitled, "The Man with the Muckrake." It was written under the inspiration of Millet's world-famous painting of a brutalized toiler, representing one who had fallen from the high position in which he had been placed by the Creator. And about this man with an iron curtain over his head, Mr. Markham said:

"Bowed by the weight of centuries he leans

Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the  
world.

Who made him dead to rapture and  
despair,

A thing that grieves not and that never  
hopes,

Stolid and stunned, a brother to the ox?  
Who loosened and let down his brutal  
jaw?

Whose was the hand that slanted back  
this brow?

Whose breath blew out the light within  
this brain?

"Is this the Thing the Lord God made  
and gave

To have dominion over sea and land;

To trace the stars and search the heavens  
for power;

To feel the passion of Eternity?

Is this the dream He dreamed who  
shaped the suns

And marked their ways upon the ancient  
deep?

Down all the caverns of Hell to their  
last gulf

There is no shape more terrible than  
this—

More tongued with censure of the  
world's blind greed—

More filled with signs and portents for  
the soul—

More packt with danger to the universe."

And then Mr. Markham asks:

"O masters, lords and rulers in all lands,  
How will the future reckon with this  
man?

How answer his brute question in that  
hour

When whirlwinds of rebellion shake  
all shores?

How will it be with kingdoms and with  
kings—

With those who shaped him to the  
thing he is—

When this dumb Terror shall rise to  
judge the world,

After the silence of the centuries?"

We always begin this downward process as soon as we separate ourselves from God in any degree. The first and greatest commandment has to do with our first and greatest need, which is for God. That is, God created us, he gives

us life and breath, he enlightens our minds and quickens our understandings. At this very moment God is sending us energy, food, and vitality from the sun. We do not live on an independent earth. If the sun's rays were turned off for just a few hours, there would be no life left upon this earth. And when men turn their backs on God and obey no higher law than their own, then truth, honor, and fairness lose their meaning. The angel's song of "Peace on earth, good will toward men" is an unintelligible concept to communist philosophy. Their wisest strategy and the point of their greatest excellence is to cause confusion, hatred, and strife among their fellow men. Mr. Mao, the communist dictator in China, recently said that he would welcome an atomic war, and we have every reason to believe that he was being entirely truthful in his declaration.

But as the captain in the storm called to the inexperienced seaman to look up, so the captain of our salvation is calling through the storms of our troubled lives saying that if we would avoid falling, we must look up to God.

We sing a song in which we say:

"Look up, my soul, be not cast down,  
Cast not thine eyes upon the ground.  
Break off the shackles of the earth,  
Receive, my soul, a spirit's birth."

We are not likely to receive the spirit's birth while we are competing with each other in evil. We are born again only when we follow the direction given to our lives by the temple spires and look up to our Heavenly Father. We need to trade in our muckrakes. There is an angel over our heads offering us the celestial kingdom if we will lift up our eyes and our hearts and our voices and our souls unto God. We need to take down our iron curtains and do away with our idleness and indifference. We need to remember the purpose of our lives and give a more enthusiastic response to the Master's invitation so appropriate to our day, wherein he had said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

That God will help us so to do, I pray in the name of Jesus Christ. Amen.

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President David O. McKay:

Elder Sterling W. Sill, Assistant to

the Twelve, has just addressed us. We shall now hear from Bishop Joseph L. Wirthlin of the Presiding Bishopric.

**BISHOP JOSEPH L. WIRTHLIN***Presiding Bishop of the Church*

My beloved brethren and sisters, it is a great source of inspiration to be present this morning. Week after week as I visit the stakes in the Church, I always feel I am with my brethren and sisters. That is the way I feel this morning. I know you as my brethren and sisters, but I also know of our older brother, Jesus Christ, the Son of God. In all of our endeavors, we must give consideration to him.

This morning, as President McKay was giving us information about the Aaronic Priesthood and its achievements, I thought of another young man. His name was Timothy. Timothy became a wonderful missionary in his work with the Apostle Paul. Paul said to him, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12.)

Paul's words, "Let no man despise thy youth . . ." can be directed to the thousands of our young missionaries who are out in the world preaching the gospel to those not of our faith. Any young man who holds the Melchizedek Priesthood of the Lord Jesus Christ and is endeavoring to build up the kingdom may come in contact with people who say, "Well, after all, young man, what do you know about the gospel?" Then, they can remember, if they will, what Paul said, "Let no man despise thy youth. . . ."

Paul also said to Timothy, which is most important, when he mentioned "the believers." That would indicate that all these young men should understand the gospel and believe it and teach it to the extent that they can bear testimony that they are representing the true Church.

Paul said to Timothy, "in word," by which he should learn the gospel and all the information that was essential

to teach it to those not of the true faith. Paul not only declared to Timothy, "in word," but also, "in conversation," which means to preach and teach the gospel of the Lord Jesus Christ to those who came in contact with him. He also said, "in charity," which would be kindness and helpfulness in all of his teachings. He then said, "in spirit." The spirit comes through prayer, being close to the Lord where individual problems can be solved—the spirit of loyalty and devotion to the Lord and his Son Jesus Christ, and also with this comes the gift of the Holy Ghost. I am sure, my brethren and sisters, that no individual can render the right service in preaching the gospel to those not of our faith unless he has the Holy Ghost. It is so important in our homes that we instruct our sons and daughters about the Holy Ghost. Paul also said to Timothy, "in faith." Faith indicates activity. The youth of the Church and these young missionaries who go out into the world have faith so strong in their souls that they will be successful in their assignments. He also mentioned "in purity" to the young missionary, Timothy; purity of mind and body and soul.

The Apostle Matthew recorded these words of the Christ: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

President McKay said in the meeting of the General Authorities in the temple two weeks ago that Satan has more power over the world than ever before in history. I accept this without a question. Therefore, it is very important for all of us to give thought that sooner or later the end is going to come—the end of all of this difficulty that we have at the present time and that we will prepare the world for the second coming of Christ.

The Apostle John said in Revelation 14:6-7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

When the Church was upon the earth two thousand years ago, and thereafter was disorganized, the apostles and all who had labored in building up the kingdom at that time were gone. There were individuals who desired to organize churches of their own. During that period of time of darkness in the world when the sons and daughters of our Heavenly Father were not receiving the divine guidance they had received during the time of the apostles and those who followed them, the power of Satan was dominant. There were wars, wars that came about because of the differences in religion and the true gospel itself which was lost. The priesthood was gone. The people were in darkness.

Proverbs 6:16-19 states:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"

"A false witness that speaketh lies, and he that soweth discord among brethren."

This statement applies to us today as well as it did to the people almost three thousand years ago.

A great event was to take place, as I have already indicated to you, when that marvelous apostle made it very clear that in the last days as he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. . . ." (Rev. 14:6.)

A young man who was desirous to find the true Church made it a matter of prayer, and there appeared to him the Father and the Son. The Father said to Joseph, "This is My Beloved Son.

Hear Him!" Thereafter, the Prophet Joseph received the direction and the authority to organize the Church. Yes, he received the priesthood when John the Baptist appeared to him. He also received the Melchizedek Priesthood from Peter, James, and John, the apostles at the time of Christ. The golden plates were given to him, which gave the history of America, and most important, they contained the gospel of the Lord Jesus Christ in its fulness. The Lord intended his Church should be organized again. On April 6, 1830, the Church was organized. Since that time, many other important events have taken place. There was the erection of the temple in Kirtland, Ohio, and many other temples since then. With these wonderful events, you can come to but one conclusion, the Church of Jesus Christ of Latter-day Saints was again made available for all of the sons and daughters of our Heavenly Father who now live upon the earth and those who come after us.

There are now eight thousand young men preaching the gospel as Timothy taught it, that those who are seeking the truth can find it through these young missionaries who give them the inspiration and the knowledge that the Church of the Lord Jesus Christ is again on the earth.

Our American Prophet Joseph Smith made a statement in the thirteenth Article of Faith quite comparable to what Paul said to Timothy:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

And as the Apostle Paul said to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. 4:12) which I pray will be a guide to all the sons and daughters of our Heavenly Father. This I ask in the name of Jesus Christ. Amen.

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**President David O. McKay:**

He to whom you have just listened is Bishop Joseph L. Wirthlin, the Presiding Bishop of the Church.

The Primary Teachers Chorus and Congregation will now join in singing "We Thank Thee, O God, For A Prophet."

The Primary Teachers Chorus and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

**President David O. McKay:**

We have been honored and greatly pleased during the last few days to have in the City as guests, Sir Thomas and Lady Bennett. Sir Thomas is a noted figure in the British industrial world and the firm he heads has been identified with many prominent building activities in the British Isles. He was created Commander of the Order of the British Empire in 1942; Knight Bachelor

in 1946; Knight Commander of the Order in 1954; and is a Fellow of the Royal Society of British Architects. He is also a Fellow of the Royal Society of Arts, Honorary Fellow of the Institute of Decorators, and Honorary Fellow of the Institute of Builders.

He was a co-worker with Edward O. Anderson in building the London Temple. His firm built the Hyde Park Chapel in London, also a chapel in Crawley, a little town near the London Temple, and he is connected with many other buildings in the British Empire for the Church.

Brother Woodbury, president of the British Mission, says: "I have approached him not only on building matters, but on subjects that are far afield from architectural work. Where I needed the sincere and trusted views of a Britisher always I would go to Sir Thomas."

I know you would be very pleased to hear from him at this time. It gives me great pleasure to introduce to you Sir Thomas Bennett.

**SIR THOMAS BENNETT**

As you have heard from the President of the Church, he would like me to tell you something of the building which the Church is carrying out in England and of the association which the Church has allowed me to have with them.

My first contact was about six or seven years ago with President Reiser who was then President of the British Mission, and he had secured a very fine property in the County of Surrey, at a place called Lingfield, approximately thirty miles south of London, for the site of the new British Temple. The temple was designed by Edward O. Anderson of this city, and I was asked to be the associate architect to deal with our somewhat complicated planning and other laws, the choice of materials, the translation of the building into British methods of construction, and all the things that go with bringing a successful building from the design stage into actual being and into use.

This temple grew. It was built of

some of the finest of English material. It is in a fine position, backed with great trees, and eventually was beautifully landscaped. Its spire, as no doubt many of you know from seeing illustrations, rises high above the podium. It is flood-lighted at night and it stands as a beacon in that part of the English countryside for everybody to see where the Mormon temple is.

Before it was dedicated, something of the order of 100,000 people visited the Church in order that they might see the work which had been created and to have some contact with the Church of the Latter-day Saints.

It is of course impossible to finish great work immediately, and Brother Mendenhall is planning, in conjunction with Edward Anderson and myself, further alterations of the main east-borne road which goes past the temple, of the landscaping immediately in front of it, already additional provision for boys and girls, and for a chapel at the



Bureau of Information, and for certain other work.

But this was only the beginning of what has proved to be a very wonderful connection. Two and a half years ago the Building Department and the then president secured a beautiful site in the heart of a very distinguished area of London itself, known to us as South Kensington, close to our great Hyde Park in the middle of the City, in the heart of the district which includes many fine houses and many fine apartments. It includes the great Albert Hall, which is the greatest concert hall of the British Isles. It is close to the headquarters of the College of Organists, the Royal School of Music, the Royal School of Arts, and the Science Museums, Victoria and Albert Museums, a great center of the culture of London, and on that site we were asked to design the new chapel which has now become known as the Hyde Park Chapel. It is clear that such a chapel means a representation not merely of worship and of education in the classrooms, but of the visible center of the Mormon Church in London. It had, therefore, to be a building which was recognizable as a Church, but not confused with other churches of other denominations. It had to be something which would have a personality of its own. We built it in such a way that in the daytime with the vertical bands of shadow and stone it gives a feeling, we hope, of aspiration, which is significant of part of the thought underlying all religions.

On the top of the tower is a golden staff typical of many works of the Church and many ideas of the Church, of the principle of the Good Shepherd, of the sense of protection, of the idea of direction, of aspiration. A symbol by day in gold of considerable height it rises to about 125 feet to the tip, and at night floodlighted so that in the dark sky you can see the golden staff held aloft as a symbol to other people, a blaze of stained glass reflecting beautiful colors inside and outside the Church building.

The building itself had to represent the worship of the Church and the education of the Church. Because it can-

not in the streets of London have a garden setting, it has a garden space in which flowers will be maintained outside the Church whenever the conditions of weather in England permit flowers to grow. We normally have two or three months of the winter in which only evergreens will survive in the open air.

The Church is placed above the street so that you rise to it by a flight of broad steps. At the top of the steps is a place at which those arriving can pause before they go in, and leaving can have conversation before they go out.

Inside is a foyer through glass doors of which you can see the chapel, and as part of the chapel the First Presidency decided that they would commission organ builders in England to build the finest, or one of the finest, organs built since the war. It did not attempt of course, it would be ridiculous if it did, to vie with the size of the Albert Hall or the Festival Hall organs, but as an organ in a church of this kind it aims to be the most perfect instrument which has been built in recent years. It is a three-manual organ. It has something upwards of 2,500 pipes. It is intended, in an area which is the home of great music, to be able to give the finest music to those students, those residents, those other people who may come, as well as to members of the Church.

Inside the Church, of course, in addition to the Church itself, there is a council hall, there are rooms for the president, there are rooms for instruction, but above all there is also a Relief Society room, a small echo in London of the great building which you have in this city, an echo, coupled with many other echoes of the great work of the Relief Society throughout a large part of the world, of which I was privileged yesterday to see many signs in the welfare society's building here.

Then, spreading from the Hyde Park Chapel we are designing through your instructions, chapels in Crawley, in Manchester, in Wales, and the Building Department, of course, has a very much wider program which spreads over a large part of Europe. This is perhaps

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something which may come to you from an English architect, from somebody who, not connected with your Church, appreciates the vast work which the Church is doing.

**President David O. McKay:**

Thank you, Sir Thomas. And may you and Your Ladyship have a most

delightful and memorable visit here among the people in Salt Lake City and Utah. If there is anything that we can do to make your visit more delightful, our hearts tell you truly, it will be a pleasure for us to do it.

Our concluding speaker will be Elder Howard W. Hunter of the Council of the Twelve.

## ELDER HOWARD W. HUNTER

### *Of the Council of the Twelve Apostles*

Not long ago we were traveling through the air so high above the white clouds that they looked like a blanket of snow beneath us. The sky was blue, and the sun was shining, and then we commenced our descent for landing. As we came down through the clouds, a new scene came into view. The earth had been plowed for planting, and the sun was shining on the fields, some plowed in one direction and some in another. It made the earth appear as a great giant checkerboard. We came down and down and then, when within a few hundred feet of the ground, I saw a man laboring in the field, his hands fixed to a plow drawn by a horse. My thoughts turned to that closing verse in the ninth chapter of Luke in which the Master said:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

Christ made this statement as he traveled to Jerusalem. Three men had expressed their willingness to follow him and become his disciples. The first of these said to him: "Lord, I will follow thee whithersoever thou goest."

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (*Ibid.*, 9:57-58.)

Jesus had no definite place of residence. He went from place to place teaching and doing good. It was necessary that the men who were called and set apart for the work should devote their time and attention and forego worldly affairs. The work of the Master set the great example. The second man

was also willing to follow. "But he said, Lord, suffer me first to go and bury my father."

"Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." (*Ibid.*, 9:59-60.)

Does this statement sound severe? The Master made it clear that the work of the kingdom was to take precedence over all other things. Then the third man stepped forward and said: "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." (*Ibid.*, 9:61.)

Not one of the three was willing to follow him without first returning to their worldly affairs. The answer of Jesus is one of the great aphorisms of biblical literature. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (*Ibid.*, 9:62.)

In his teachings the Master used homely figures of speech, those having familiar, everyday character. The words, "his hand to the plough," unfolds a picture before us with which we are all familiar—a strong man with sinewy arms and a firm step, guiding the blade straight and true, his eyes intent upon the plough, looking ahead to the furrow to be cut. Hour after hour he toils, never looking backward except to see that the furrow is straight.

In addition to "ploughing" the Lord often mentioned the words, "sowing" and "reaping." He made mention of "reaping the harvest," and when that comes to our minds we think of a happy time and a time of rejoicing. The Lord said: "Lift up your eyes, and look on the

fields; for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35-36.)

Before there can be a reaping of the harvest, there must have been a sowing of the seed. When we think of sowing, our minds turn to the parable spoken by the Savior:

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matthew 13:3-8.)

Sowing of seed is important; otherwise, there would be no harvest, and as stated in the parable, there must be good ground to bring forth a good harvest. Plowing must have been done before the sowing or there would have been no seedbed.

Of all the work of the field, plow-work is the heaviest labor. It is primary and fundamental—it is pioneer toil. A seed may be dropped anywhere, and there is no resistance, but put the blade of the plow into the ground and a thousand forces join to oppose the change. To disturb the conventional, to overturn the traditional, or to attempt to make changes in the deep-rooted way of doing things in the lives of individuals, requires toil and sweat. The heaviest work in the kingdom of God is to turn the hard surface of the earth which has been baked in the sun or covered by the growth of nature. What a great change comes over land which has been cleared and plowed,—row after row of evenly spaced furrows, the sub-surface loosened and exposed to the

sun and air and the rains from heaven, ready to be broken up and planted to seed. The wilderness is conquered and subdued.

Those who become disciples of the Master and put their hands to the plow without turning back prove themselves to be worthy plowmen. By turning over the old surfaces of tradition, they prepared the fields for the introduction and the spread of Christianity into the world.

We do not need to go back to the time of Christ, however, to find fields to plow. Fields exist today all over the world, and missionaries have been called and have put their hands to the plow. Nearly 15,000 stake and full-time missionaries are now in the fields. Furrows are being cut and seeds planted, and every day we see the results of the harvest.

And there is the field of education. Hundreds of plowmen are preparing the field for the harvest. They are teaching the principles of truth to our young men and young women in the Church educational system. About 63,000 high school students are presently enrolled in seminary classes, 9,500 college students are participating in the institute program of religious education, and approximately 17,000 students are enrolled in Church schools. In all, about 90,000 young people are being given direction in life by those who have put their hands to the plow.

Not many years ago we entered into the field of assisting those in need by the great welfare program. The plowshares were driven in and the soil turned over, disclosing the hidden possibilities of our arising to full stature in being our brothers' keeper. Men and women have joined in the labor of the field, and thousands have been helped and aided in the Lord's way, when in need.

We have in Church leadership great plowmen with firm hands and stout hearts—stake presidents and mission presidents—determined men who work in the fields. Bishops, branch presidents, heads of priesthood quorums and auxiliary organizations are toiling in their assigned fields. Close at home and

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in distant countries new lands are being broken up by these plowmen, and the subsurface exposed to the light of the gospel of Jesus Christ.

Is it hard work? Of course, but that which is worthwhile is seldom easy. As individuals we have a responsibility to plow. Some accept the opportunity, but some shrink from the responsibility. Some of those who commence cut only a short furrow and then leave the field for what appears to be escape from the toil to follow the false illusion of the ease which they had left behind. Their plowshares are left to rust in the furrow.

Whatever the past may have been in our individual lives, it is gone. The future lies ahead, and we must face it with resolution. There is always a point from which we can begin. Even though we may have been faithful in the past, if we turn away, that faithfulness will profit us nothing. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is danger in looking backward. One must keep his eyes ahead in order to cut a straight furrow. When the plowman commences to look backward, he cuts a crooked furrow, and his work is spoiled. We cannot continue to walk forward when at the same time we are looking backward. It makes no difference what object or occasion causes us to look backward, the backward glance commences the backward turning, and may be the beginning of our disendowment in the kingdom of God.

As plowing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart. We may not see clearly the end of the furrow, but we dare not look back. Eternity stretches on ahead, challenging us to be faithful.

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life." (D&C 75:5.)

God lives. I witness that Jesus is the Christ; that the gospel has been returned to the earth; that Joseph Smith

was the servant and prophet raised up for the purpose of the restoration; that there lives today a prophet to reveal to us God's will in all things, and with all my heart I sustain President David O. McKay as that prophet, seer, and revelator.

May we put our hands to the plow and not look backward, that we may be fit for a place in the kingdom of God, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

The Primary Teachers Chorus will now favor us with "Beautiful Savior." Please note that designation—"Primary Teachers." They are representing a large group of teachers throughout the entire Church who are leading into the light of truth, in righteous conduct, upright living, tens of thousands—hundreds of thousands—of your children under 12 years of age. What a force for good! Teachers, we welcome you, not only as singers, but as keepers of the souls of our children.

You have heard the Presiding Bishopric. They keep charge of all young boys from 12 up to 21—hundreds of thousands under their instruction. You will hear this afternoon, and have a chance to vote for those other officers throughout the Church who are watchers on the towers of Zion.

Our hearts go out in gratitude to God for the organization of this Church, and the protection it gives to the children and youth of Zion, and to all who are responsible for the establishing of peace on earth and good will towards men.

The Primary Teachers' Chorus will now favor us with "Beautiful Savior," conducted by Sister Lue Groesbeck. The benediction will be offered by Elder George B. Glade, president of the Park Stake, after which this Conference will stand adjourned until 2 o'clock this afternoon. The music this afternoon will be furnished also

by the Primary Teachers Chorus. Elder Roy M. Darley is at the organ.

Singing by the Primary Teachers Chorus, "Beautiful Savior."

Elder George B. Glade, president of the Park Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference convened promptly at 2 o'clock p.m., Thursday, April 6, with President David O. McKay presiding and conducting the services.

The Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck directing, furnished the music for this session. Alexander Schreiner was at the organ console.

President McKay made the following introductory remarks:

**President David O. McKay:**

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are present on the rostrum this afternoon all the General Authorities excepting President J. Reuben Clark, Jr. who is remaining at home on the advice of his physician; Elder Hugh B. Brown, who is in South Africa; Elder Alvin R. Dyer, presiding over the European Mission; and Elder A. Theodore Tuttle, in South America. You will be pleased to know also that we are honored this afternoon by the presence of His Excellency, Tage Erlander, the Prime Minister of Sweden and his wife; His Excellency, the Ambassador from Sweden to the United States, and their party. We understand their time is limited not only here at Conference, but in the City and State, and an appointment with the governor will necessitate their leaving the meeting. We welcome them and feel honored they have come to spend a few moments with us.

This second session of the Confer-

ence is being broadcast as a public service over television and radio stations throughout the West. To the owners and managers of these various stations we express again our thanks and sincere appreciation. These services are also being broadcast in the Assembly Hall and in Barratt Hall. The Tabernacle is filled to overflowing this afternoon, and many are listening by radio and television.

We acknowledge the presence of many stake presidencies, high councilmen, bishoprics, temple presidencies, General Auxiliary officers, and patriarchs. We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

As before, this Conference is broadcast over television and radio stations throughout the West. The names of these stations were announced prior to the opening of this meeting.

Again we are favored by the presence of a Primary Teachers Chorus occupying the seats of the Choir. The members of this chorus are from 19 stakes of Utah County, with Sister Lue Groesbeck conducting and Alexander Schreiner at the organ.

We shall begin these services by the Primary Teachers Chorus singing, "Oh, How Lovely Was The Morning." The invocation will be offered by Elder Joseph F. Steenblik, president of the Rose Park Stake.

The Primary Teachers Chorus sang the hymn, "Oh, How Lovely Was The Morning."

Elder Joseph F. Steenblik, president of the Rose Park Stake, offered the opening prayer.

Thursday, April 6

First Day

**President David O. McKay:**

The Primary Teachers Chorus will now favor us with, "Lift Thine Eyes To The Mountains," conducted by Sister Lue Groesbeck. After the singing, Elder Joseph W. Anderson, Clerk of the Conference, will read the vital statistical data of the Church.

The Primary Teachers Chorus sang the anthem, "Lift Thine Eyes To The Mountains," conducted by Sister Lue Groesbeck.

**President David O. McKay:**

Joseph Anderson will now present vital statistics.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

**CHANGES IN CHURCH OFFICERS  
TEMPLE, MISSION, STAKE, WARD,  
AND BRANCH ORGANIZATIONS  
SINCE OCTOBER CONFERENCE,  
1960**

**TEMPLE PRESIDENTS APPOINTED**

New Zealand Temple: John B. Hawkes, to succeed E. Albert Rosenvall.

**NEW MISSIONS ORGANIZED**

Alaskan-Canadian Mission  
Central British Mission  
Central German Mission  
Eastern Atlantic States Mission  
Florida Mission  
French East Mission  
Rarotonga Mission  
Scottish-Irish Mission  
Texas Mission

**MISSION PRESIDENTS APPOINTED**

Alaskan-Canadian Mission: Milton L. Weilenmann.

Brazilian South Mission: Finn B. Paulsen, to succeed Asael T. Sorensen.

Central British Mission: James A. Cullimore.

Central German Mission: Stephen C. Richards.

French East Mission: Henry D. Moyle, Jr.

Gulf States Mission: M. Ross Richards, to succeed Lincoln F. Hanks.

New Zealand Mission: H. Clay Cummings, to succeed Robert L. Simpson.

New Zealand South Mission: Fred W. Schwendiman, to succeed Alex P. Anderson.

North British Mission: Grant S. Thorn, to succeed Bernard P. Brockbank.

Northwestern States Mission: Don C. Wood, to succeed Franklin D. Richards.

Norwegian Mission: Joseph A. Gundersen, to succeed Ray Engebretsen.

Rarotonga Mission: Joseph R. Reeder.

Samoan Mission: John Phillip Hanks, to succeed Charles I. Sampson.

Scottish-Irish Mission: Bernard P. Brockbank.

South German Mission: Blythe M. Gardner, to succeed T. Quentin Cannon.

Southern Australian Mission: Bruce R. McConkie, to succeed John O. Simonsen.

Texas Mission: Ralph J. Hill.

West German Mission: Royal K. Hunt, to succeed Stephen C. Richards.

**NEW STAKES ORGANIZED**

Ben Lomond South Stake organized November 20, 1960 by division of Ben Lomond Stake.

Brisbane Stake organized October 23, 1960 from the Australian Mission.

Cedar West Stake organized November 27, 1960 by division of Cedar Stake.

Craig Stake organized January 15, 1961 by division of Grand Junction Stake.

Edmonton Stake organized November 15, 1960 from the Western Canadian Mission.

Granger North Stake organized February 26, 1961 by division of Granger Stake.

Hamilton Stake organized November 13, 1960 by division of Auckland Stake and the New Zealand Mission.

Hawkes Bay Stake organized November 20, 1960 from the New Zealand South Mission.

Holland Stake organized March 12, 1961 from the Netherlands Mission.

Las Vegas North Stake organized November 6, 1960 by division of Las Vegas Stake.

Leeds Stake organized March 19, 1961 by division of Manchester Stake and the British Mission.

Leicester Stake organized March 5, 1961 from the British Mission.

London Stake organized February 26, 1961 from the British Mission.

Melbourne Stake organized October 30, 1960 from the Southern Australian Mission.

Miami Stake organized November 13, 1960 from the Southern States Mission.

Minnesota Stake organized November 29, 1960 from the North Central States Mission.

Oklahoma Stake organized October 23, 1960 from the Central States Mission.

Palomar Stake organized November 6, 1960 from the California Mission.

Philadelphia Stake organized October 16, 1960 from the Eastern States Mission.

Redding Stake organized December 13, 1960 from the Northern California Mission.

Roy Stake organized March 26, 1961 by division of Lake View Stake.

St. George East Stake organized February 5, 1961 by division of St. George Stake.

Salem Stake organized January 22, 1961 by division of Willamette and Portland Stakes and the Northwestern States Mission.

Vancouver Stake organized November 21, 1960 from the Western Canadian Mission.

Winter Quarters Stake organized December 11, 1960 from the Central States Mission.

#### STAKE PRESIDENTS APPOINTED

Auckland Stake: William Roberts, to succeed George R. Biesinger.

Ben Lomond South Stake: Robert Milton Yorgason.

Brisbane Stake: William Edward Waters.

Calgary Stake: Charles Ursenbach, to succeed Nathan Eldon Tanner.

Carbon Stake: Duane Anderson Frandsen, to succeed Elton L. Taylor.

Cassia Stake: Wade Baker, to succeed Winslow B. Whiteley.

Cedar Stake: Alfred E. Whatcott, to succeed Elwood J. Corry.

Cedar West Stake: Franklin D. Day.

Craig Stake: Loyal Bain Cook.

East Rigby Stake: George Lloyd

Lovell, to succeed Leonard E. Graham.

Edmonton Stake: Leroy Rollins.

Florida Stake: Henry V. Jenkins, to succeed Alvin C. Chace.

Grand Junction Stake: Lark L. Washburn, to succeed Loyal Bain Cook.

Granger North Stake: Frankland J. Kennard.

Hamilton Stake: Wendell Haslam Wiser.

Hawkes Bay Stake: Joseph Alvin Higbee.

Holland Stake: Johan P. Jongkees.

Kearns North Stake: Jack Raymond Prince, to succeed Volma W. Heaton.

Lake View Stake: Floyd David Fowers, to succeed Henry A. Matis.

Las Vegas North Stake: William Lorin Taylor.

Leeds Stake: Dennis Livesey.

Leicester Stake: Derek A. Cuthbert.

London Stake: Donald W. Hemingway.

Melbourne Stake: Boyd C. Bott.

Miami Stake: Paul Robert Cheesman.

Minnesota Stake: Delbert F. Wright.

Nyssa Stake: Dehlin A. Erickson, to succeed Arvel L. Child.

Oklahoma Stake: James Alfred Cullimore; William L. Waldrop, to succeed James Alfred Cullimore.

Oneida Stake: Carl Anders Mortensen, to succeed Shirley M. Palmer.

Palomar Stake: Wallace F. Gray.

Philadelphia Stake: Bryan F. West.

Redding Stake: Albert C. Peterson.

Roy Stake: Henry A. Matis.

St. George Stake: Andrew O. McArthur, to succeed Rudger C. Atkin.

St. George East Stake: Rudger C. Atkin.

Salem Stake: Hugh F. Webb.

Seattle Stake: F. Arthur Kay, to succeed Layton B. Jones.

Sharon Stake: Alma P. Burton, to succeed Philo T. Edwards.

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Shreveport Stake: Karl Anthony Snow, to succeed J. Milton Belisle.

Teton Stake: LaGrande C. Larson, to succeed William A. Strong.

Utah Stake: Fred Lewis Markham, to succeed Victor J. Bird.

Vancouver Stake: Ernest E. Jensen.

Winter Quarters Stake: William Duard Hardy.

### NEW WARDS ORGANIZED

Big Horn Stake: Meeteetse Ward, formerly Meeteetse Branch.

Bountiful North Stake: Bountiful Nineteenth Ward, formed by division of Bountiful Thirteenth Ward.

Brisbane Stake: Brisbane, Brisbane Second and Third, Ipswich, Toowoomba Wards, formerly branches in the Australian Mission.

Cedar West Stake: CSU Second Ward, formed by division of Cedar Ninth Ward.

Cincinnati Stake: Cincinnati Second Ward, formed by division of Cincinnati Ward.

Denver West Stake: Golden Ward, formerly Golden Branch.

East Los Angeles Stake: Montebello Second Ward, formed by division of Montebello and Eastmont Wards.

East Mesa Stake: Mesa Nineteenth Ward, formed by division of Mesa Seventeenth Ward.

East Pocatello Stake: College Second Ward, formed by division of College Ward.

Edmonton Stake: Edmonton First, Second, Third, Fourth, and University Wards, formerly branches in the Western Canadian Mission.

Fresno Stake: Fresno Fifth Ward, formed by division of Fresno Third Ward; Atwater Ward, formerly Atwater Branch.

Grand Junction Stake: Naturita Ward, formerly a branch in the Western States Mission.

Hamilton Stake: Rotorua and Taunanga Wards, formerly branches in the New Zealand Mission.

Hawkes Bay Stake: Hastings, Hastings Second, Korongata, Napier, Nuhaka, Te Hauke, and Wairoa Wards,

formerly branches in the New Zealand South Mission.

Holladay Stake: Holladay Eighteenth Ward, formed by division of Holladay Fourth Ward.

Holland Stake: Amsterdam East, Amsterdam West, Rotterdam North, Rotterdam South, and The Hague Wards, formerly branches in the Netherlands Mission.

Lake View Stake: Roy Tenth Ward, formed by division of Roy First Ward.

Las Vegas Stake: Las Vegas Twelfth Ward, formed by division of Las Vegas Ninth Ward.

Las Vegas North Stake: Las Vegas Thirteenth Ward, formed by division of Las Vegas Eleventh Ward.

Leeds Stake: Doncaster and Sheffield Wards, formerly branches in the British Mission.

Leicester Stake: Derby, Nottingham, Leicester, Birmingham, Coventry, and Eastwood Wards, formerly branches in the British Mission.

London Stake: Crawley, Hyde Park, Luton, North London, South London, and St. Albans Wards, formerly branches in the British Mission.

Lorin Farr Stake: Ogden Sixty-fourth Ward, formed by division of Ogden Forty-fifth Ward.

Manchester Stake: Radcliffe Ward, formerly Radcliffe Branch; Burnley, Manchester South, and Preston Wards, formerly branches in the British Mission.

Maricopa Stake: Mesa Twentieth Ward, formed by division of Mesa Sixteenth Ward; University Second Ward, formed by division of University Ward.

Melbourne Stake: Fairfield, Moorabbin, Blackburn Wards, formerly branches in the Southern Australian Mission.

Miami Stake: Ft. Lauderdale, Miami, Miami Second, Miami Third, and West Palm Beach Wards, formerly branches in the Southern States Mission.

Minnesota Stake: Minneapolis, Minneapolis Second, Third, and Fourth, St. Paul, St. Paul Second Wards, formerly branches in the North Central States Mission.



Mt. Rubidoux Stake: Corona Ward, formerly Corona Branch.

Oklahoma Stake: Lawton, Midwest City, Oklahoma City, South Oklahoma City, and Stillwater Wards, formerly branches in the Central States Mission.

Olympus Stake: Holladay Seventeenth Ward, formed by division of Holladay Sixth and Ninth Wards.

Orlando Stake: Orlando Second Ward, formed by division of Orlando Ward.

Palo Alto Stake: Stanford University Ward, formed from various Wards.

Palomar Stake: Escondido, Fallbrook, Oceanside, Poway, San Dieguito, and Vista Wards, formerly branches in the California Mission.

Philadelphia Stake: Audubon, Philadelphia, Valley Forge, Wilmington, and Wyncote Wards, formerly branches in the Eastern States Mission.

Portland Stake: Portland Eleventh Ward, formed by division of Gresham Ward; Portland Twelfth Ward, formed by division of Portland First Ward; Tualatin Valley Ward, formed by division of West Hills Ward.

Redding Stake: Anderson, Central Valley, Red Bluff, and Redding wards, formerly branches in the Northern California Mission.

Reno Stake: Mt. Rose Second Ward, formed by division of Mt. Rose Ward; Reno Second Ward, formed by division of Reno Ward; University Ward, formed by division of Reno Ward.

Reseda Stake: Woodland Hills Second Ward, formed by division of Woodland Hills Ward.

Rexburg Stake: College Second Ward, formed by division of College First Ward.

Riverdale Stake: Washington Terrace Sixth Ward, formed by division of Washington Terrace Third Ward.

Sacramento Stake: Sacramento Seventh Ward, formed by division of Sacramento Second Ward; Sacramento Sixth Ward, formed by division of Sacramento First and Fifth Wards.

St. George Stake: Dixie College Ward, formed from various Wards; St. George Eighth Ward, formed by division of St. George Second and Third Wards.

St. George East Stake: St. George

Seventh Ward, formed by division of St. George Sixth Ward.

San Fernando Stake: Sherman Oaks Second Ward, formed by division of Sherman Oaks Ward.

San Joaquin Stake: Modesto Third Ward, formed by division of Modesto Ward.

San Jose Stake: San Jose Fifth Ward, formed by division of San Jose Third Ward.

Santa Ana Stake: Garden Grove Fourth Ward, formed by division of Garden Grove Ward; Westminster Second Ward, formed by division of Westminster Ward.

South Ogden Stake: Ogden Sixty-Fifth Ward, formed by division of Ogden Fifty-Eighth Ward.

Sydney Stake: Parramatta Ward, formerly Parramatta Branch.

Tacoma Stake: Tacoma Seventh Ward, formed by division of Tacoma Second and Third Wards.

Taylor Stake: Warner Ward, formerly Warner Branch.

Taylorsville Stake: Taylorsville Fifth Ward, formed by division of Taylorsville Ward.

Tucson Stake: Hayden Ward, formerly Hayden Branch; Tucson Sixth Ward, formed by division of Tucson Second Ward; Tucson Seventh Ward, formed by division of Tucson Fourth Ward.

Twin Falls Stake: Twin Falls Eighth Ward, formed by division of Twin Falls Fourth and Sixth Wards.

University Stake: University Eighth Ward, formed from various Wards.

Vancouver Stake: Chilliwack, Fleetwood, Langley, New Westminster, North Shore, Richmond, Vancouver First and Second, and White Rock Wards, formerly branches in the Western Canadian Mission.

Walnut Creek Stake: Danville Ward, formerly Danville Branch.

West Boise Stake: Boise Fourteenth Ward, formed by division of Boise Seventh Ward.

West Covina Stake: Los Altos Ward, formed by division of La Puente and La Puente Second Wards; West Covina Second Ward, formed by division of West Covina Ward.

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Willamette Stake: Cottage Grove Ward, formerly Cottage Grove Branch.

Winder Stake: Winder Sixth Ward, formed by division of Mill Creek Ninth Ward.

Winter Quarters Stake: Bellevue, Council Bluffs, Lincoln, Omaha First and Second Wards, formerly branches in the Central States Mission.

Woodruff Stake: Upper Green River Ward, formerly Upper Green River Branch.

### WARDS AND BRANCHES TRANSFERRED

Albuquerque Stake: Albuquerque-Lamanite Branch, formerly of the Southwest Indian Mission; Spanish-America Branch, formerly of the Spanish American Mission.

Ben Lomond South Stake: Ogden Twenty-Ninth, Fortieth, Forty-Eighth, Fifty-Fourth, Fifty-Ninth, Sixty-Second, and Sixty-Third Wards, formerly of the Ben Lomond Stake.

Brisbane Stake: Brisbane, Brisbane Second and Third, Ipswich, Toowoomba Wards; Bundaberg, Chermiside, Nambour, and Southport Branches, formerly of the Australian Mission.

Cedar West Stake: Cedar Second, Sixth, Seventh, Eighth, Ninth, Kanarra, and New Harmony Wards, formerly of Cedar Stake.

Craig Stake: Craig, Glenwood Springs Wards; Meeker and Rifle Branches, formerly of Grand Junction Stake; Rangeley Ward, formerly of Uintah Stake; Steamboat Springs Branch, formerly of the Western States Mission.

Denver Stake: Castle Rock Branch, formerly of the Western States Mission.

Edmonton Stake: Edmonton First, Second, Third, Fourth, and University Wards, formerly of the Western Canadian Mission; Red Deer Branch, formerly of Calgary Stake.

Grand Junction Stake: Naturita Ward, Gunnison and Paradox Branches, formerly of the Western States Mission.

Granger North Stake: Granger Fifth, Sixth, Seventh, Ninth, Tenth, Redwood, and Redwood Second Wards, formerly of Granger Stake.

Gridley Stake: Orland and Willows

Branches, formerly of the Northern California Mission.

Hamilton Stake: Hamilton, Huntley, Temple View, Temple View Second Wards; formerly of Auckland Stake; Rotorua and Tauranga Wards; Kawerau, Mangakino, Te Kuiti, and Thames Branches, formerly of the New Zealand Mission.

Hawkes Bay Stake: Hastings, Hastings Second, Korongata, Napier, Nuhaka, Te Hauke, Wairoa Wards; Kaiuku and Waipawa Branches, formerly of the New Zealand South Mission.

Las Vegas North Stake: Las Vegas Second, Fourth, Seventh, Eighth, Tenth, Eleventh and Thirteenth Wards, formerly of Las Vegas Stake.

Leeds Stake: Dewsbury, Halifax, Huddersfield, and Leeds Wards, formerly of Manchester Stake.

London Stake: Crawley, Hyde Park, Luton, North London, South London, and St. Albans Wards; Stevenage and Welwyn Garden City Branches, formerly of the British Mission.

Melbourne Stake: Fairfield, Moorabbin, Blackburn Wards; Ballarat, Bendigo, Croyden, Dandenong, Frankston, and Geelong Branches, formerly of the Southern Australian Mission.

Miami Stake: Ft. Lauderdale, Miami, Miami Second and Third, West Palm Beach Wards; Ft. Pierce, Hollywood, Homestead and Key West Branches, formerly of the Southern States Mission.

Minnesota Stake: Minneapolis, Minneapolis Second, Third, Fourth, St. Paul, St. Paul Second Wards; Anoka, Austin, Eau Claire, Princeton, and Rochester Branches, formerly of the North Central States Mission.

North Carbon Stake: Hiawatha, Price Third and Sixth Wards, formerly of Carbon Stake.

Oklahoma Stake: Lawton, Midwest City, Oklahoma City, South Oklahoma City, and Stillwater Wards; Ada, Anadarko, Ardmore, Clinton, Cushing, Duncan, Enid, Norman, and Shawnee Branches, formerly of the Central States Mission.

Palomar Stake: Escondido, Fallbrook, Oceanside, Poway, San Dieguito, and Vista Wards; Ramona Branch, formerly of the California Mission.

Philadelphia Stake: Audubon, Philadelphia, Valley Forge, Wilmington, and Wyncote Wards; Allentown, Dover, Media, Reading, and Salisbury Branches, formerly of the Eastern States Mission.

Pikes Peak Stake: Raton-Trinidad Branch, formerly of the Western States Mission.

Redding Stake: Anderson, Central Valley, Red Bluff, Redding Wards; Burney, Corning, Mt. Shasta, and Trinity Branches, formerly of the Northern California Mission.

Roy Stake: Lake View, Roy Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, and Ninth Wards, formerly of Lake View Stake.

St. George East Stake: St. George Fourth, Fifth, Sixth, Washington, Leeds, Mt. Trumbull, and Dixie College Wards, formerly of St. George Stake.

Salem Stake: Corvallis, Salem, Salem Second Wards; Albany, Lebanon and Sweet Home Branches formerly of the Willamette Stake; McMinnville Ward, formerly of Portland Stake; Molalla, Stayton, and Woodburn Branches, formerly of the Northwestern States Mission.

San Diego East Stake: Tijuana Branch transferred to the West Mexican Mission.

Vancouver Stake: Chilliwick, Fleetwood, Langley, New Westminster, North Shore, Richmond, Vancouver First and Second, and White Rock Wards, formerly of the Western Canadian Mission.

Winter Quarters Stake: Bellevue, Council Bluffs, Lincoln, Omaha First and Second Wards; Fremont, Grand Island, Hastings, Kearney, Shenandoah, and Sioux City Branches, formerly of the Central States Mission.

#### WARD AND BRANCH NAMES CHANGED

Cedar West Stake: CSU Ward, formerly Cedar Ninth Ward.

San Luis Obispo Stake: Arroyo Grande Ward, formerly Las Flores Ward.

Winder Stake: Winder Second, Third, Fourth, Fifth, Sixth, Seventh, Ninth and Tenth Wards, formerly Mill Creek Second, Third, Fourth, Fifth, Sixth, Seventh, Ninth, and Tenth Wards.

#### INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Albuquerque-Lamanite Branch, formerly of the Southwest Indian Mission; Spanish American Branch, formerly of the Spanish American Mission; Gallina Branch formed by division of Albuquerque Fourth Ward.

Atlanta Stake: Rome Branch formed by division of Buchanan Branch; South Columbus Branch formed by division of Columbus Ward.

Bakersfield Stake: Kern River Valley Branch, formed by division of Bakersfield First Ward.

Brisbane Stake: Bundaberg, Cherm-side, Nambour and Southport Branches, formerly of the Australian Mission.

Craig Stake: Steamboat Springs Branch, formerly of the Western States Mission.

Dallas Stake: Denton Branch formed by division of Fort Worth Ward.

Denver Stake: Castle Rock Branch, formerly of the Western States Mission.

East Provo Stake: Utah State Hospital Branch.

El Paso Stake: Truth or Consequences Branch, formed by division of Hatch Branch.

Grand Junction Stake: Gunnison and Paradox Branches, formerly of the Western States Mission.

Gridley Stake: Orland and Willows Branches, formerly of the Northern California Mission.

Hamilton Stake: Kawerau, Mangakino, Taupo, TeKuiti, TePuke, and Thames Branches, formerly of the New Zealand Mission; Tokoroa Branch, formed by division of Mangakino Branch.

Hawkes Bay Stake: Kaiuku and Waipawa Branches, formerly of the New Zealand South Mission.

Holland Stake: Delft Branch, formerly of the Netherlands Mission.

Leicester Stake: Loughborough and Wolverhampton Branches, formerly of the British Mission.

London Stake: Stevenage and Welwyn Garden City Branches, formerly of the British Mission.

Malad Stake: Washakie Branch, formerly Washakie Ward.

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Manchester Stake: Wirral Branch, formed by division of Liverpool Ward; Blackburn, Rawtenstall, and Stockport Branches, formerly of the British Mission.

Melbourne Stake: Ballarat, Bendigo, Croyden, Dandenong, Frankston and Geelong Branches, formerly of the Southern Australian Mission.

Miami Stake: Ft. Pierce, Hollywood, Homestead and Key West Branches, formerly of the Southern States Mission.

Minnesota Stake: Anoka, Austin, Eau Claire, Princeton, and Rochester Branches, formerly of the North Central States Mission.

Moapa Stake: Muddy River Indian Branch, formed by division of Logandale Ward.

North Carbon Stake: Scofield Branch, formed by division of Castle Gate Ward.

Oahu Stake: Waialua Branch, formed by division of Laie Ward.

Oklahoma Stake: Ada, Anadarko, Ardmore, Clinton, Cushing, Duncan, Enid, Norman, and Shawnee Branches, formerly of the Central States Mission; Altus Branch, formed by division of Lawton Ward.

Palomar Stake: Ramona Branch, formerly of the California Mission.

Philadelphia Stake: Allentown, Dover, Media, Reading, and Salisbury Branches, formerly of the Eastern States Mission.

Pikes Peak Stake: Raton-Trinidad Branch, formerly branches in the Spanish American and Western States Mission.

Redding Stake: Burney, Corning, Mt. Shasta, and Trinity Branches, formerly of the Northern California Mission.

Salem Stake: Molalla, Stayton, and Woodburn Branches, formerly of the Northwestern States Mission.

Southern Arizona Stake: San Simon Branch, formed by division of Willcox Ward.

Sydney Stake: Penrith Branch, formed by division of Blacktown Branch.

Taber Stake: Vauxhall Branch, formed by division of Taber Second Ward; Rainier Branch, formed by division of Rosemary Ward.

Tucson Stake: Spanish American Branch.

Winter Quarters Stake: Fremont, Grand Island, Hastings, Kearney, Shenandoah, and Sioux City Branches, formerly of the Central States Mission.

### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

New Orleans Stake: Liberty Ward, is now a branch in the Gulf States Mission.

San Diego East Stake: Tijuana Branch is now a branch in the West Mexican Mission.

San Luis Stake: Del Norte and Monte Vista Branches were consolidated to form Rio Grande Ward.

Snowflake Stake: Pinedale Ward, membership transferred to Clay Springs Ward.

Taylor Stake: Tyrells Lake Branch, membership transferred to Warner Ward.

### THOSE WHO HAVE PASSED AWAY

J. Milton Belisle, president of Shreveport Stake.

Judge William H. Reeder, Jr., formerly president of the Mt. Ogden Stake, and subsequently president of the New England Mission.

Clarence Neeley, president of Benson Stake.

## STATISTICAL REPORT — 1960

For the Information of the Members of the Church:

The First Presidency issued the following Statistical Report concerning the membership of the Church at the end of the year 1960.

### STATISTICAL INFORMATION

Number of Stakes of Zion at close of 1960 .....		319
Number of Wards .....	2,504	
Number of Independent Branches in Stakes .....	378	
Total Wards and Independent Branches in Stakes at close of year .....		2,882
Number of Full-Time Missions at end of year .....		58

*Church Membership, December 31, 1960:*

In the Stakes .....	1,408,772	
In the Missions .....	284,408	
Total Membership .....		1,693,180

*Church Growth during 1960:*

Children blessed in Stakes and Missions .....	54,173
Children baptized in Stakes and Missions .....	42,189
Converts baptized in Stakes and Missions .....	48,586

*Social Statistics:*

(based on 1960 data from the Stakes)

Birth rate per thousand .....	34.62
Marriage rate per thousand .....	8.18
Death rate per thousand .....	5.33

*Priesthood:**Members holding the Aaronic Priesthood, December 31, 1960:*

Deacons .....	79,655	
Teachers .....	58,988	
Priests .....	80,628	
Total holding Aaronic Priesthood .....		219,271

*Members holding the Melchizedek Priesthood, December 31, 1960:*

Elders .....	157,661	
Seventies .....	21,604	
High Priests .....	49,251	
Total holding Melchizedek Priesthood .....		228,516

Grand Total, members holding Aaronic or Melchizedek Priesthood .....	447,787
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*Auxiliary Organizations:*

Relief Society (membership) .....	214,129
Deseret Sunday School Union (average attendance) .....	608,000
Young Men's Mutual Improvement Association (enrollment) .....	204,262
Young Women's Mutual Improvement Association (enrollment) .....	203,007
Primary (children enrolled) .....	331,570

*Welfare Plan:*

Number of Persons assisted .....	98,411
Number placed in remunerative employment during the year .....	8,215
Man-days of work donated to the Welfare Plan during year .....	241,418
Unit-days of equipment use donated .....	10,123

*Genealogical Society:*

Names cleared in 1960 for Temple ordinances .....	985,817
Genealogical records microfilmed in 14 countries during the year were equivalent to 175,041 printed volumes of approximately 300 pages per volume.	

*Temples:*

Number of ordinances performed during 1960 in the 12 operating Temples:	
For the living .....	39,057
For the dead .....	3,804,681
Total number of ordinances .....	3,843,738

*Church School System:*

Total 1960 cumulative enrollments in the Church School System (including schools in the Pacific):	
College Students .....	23,196
Elementary and High School Students .....	62,182

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## Missionaries:

Number of Missionaries who at the close of 1960 were laboring under calls from the First Presidency in the full-time missions .....	7,683
Number of local missionaries (full-time and part-time) who at the close of 1960 were laboring in these missions .....	1,414
Number of Stake missionaries at the close of the year .....	6,426
Total number of missionaries at end of year .....	15,523
Number of missionaries who received training in the Missionary Home during 1960 .....	4,652

## President David O. McKay:

President Henry D. Moyle will now present the General Authorities of the Church and General Officers, for your sustaining vote.

President Henry D. Moyle then presented the General Authorities and General Officers of the Church.

## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

George Q. Morris

Hugh B. Brown

Howard W. Hunter

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Alma Sonne

ElRay L. Christiansen

John Longden

Sterling W. Sill

Gordon B. Hinckley

Henry D. Taylor

William J. Critchlow, Jr.

Alvin R. Dyer

Nathan Eldon Tanner

Franklin D. Richards

Theodore M. Burton

## TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

Marion D. Hanks

Albert Theodore Tuttle

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith

with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President

Marianne Clark Sharp, First Counselor

Louise Wallace Madsen, Second Counselor

with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent

David Lawrence McKay, First Assistant Superintendent

Lynn S. Richards, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent

George Carlos Smith, Jr., First Assistant Superintendent

Marvin J. Ashton, Second Assistant Superintendent

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**President Henry D. Moyle:**

President McKay, the voting seems to have been unanimous in the affirmative.

**President David O. McKay:**

Elder Orval W. Adams will now read the report of the Church Finance Committee.

March 31, 1961

The First Presidency  
47 East South Temple  
Salt Lake City, Utah

Dear Brethren:

We have made a study of the program under which all the finances of the Church are administered, with particular attention to the accounting for funds received by the Corporation of the President of the Church of Jesus Christ of Latter-day Saints, through which accounts the general funds of the Church pass, and the manner in which expenditures are authorized and the accounts are maintained and audited of that Corporation. We have determined that such funds are controlled by budgetary procedures; that the budget is authorized by the Council on the Disposition of Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and all disbursements are approved and paid in accordance with the rules established by the Council on the Disposition of Tithes.

The Church utilizes modern equipment and accounting procedures in its record keeping, and the work is done by a capable staff. The general financial records of the Church are audited by an auditing department which is completely independent of all other departments. We are informed that either the Church Auditing Depart-

ment or professional auditing firms are employed to audit all organizations owned or controlled by the Church, copies of which audits are regularly filed with the auditing department of the Church.

We have reviewed the financial report prepared by the Financial Department and have discussed the contents of that report with the personnel of that department, and with the personnel of the Auditing Department. Based upon the reports so submitted to us, and explanations made by the personnel, we are of the opinion that the appropriations and the expenditures of funds during the year 1960 were all made in accordance with the established procedure outlined herein. The expenditures of the Church are within its income, and the Church is free from debt.

We commend the General Authorities and their associates for the manner in which the finances of the Church are administered, and the Financial and Auditing Departments for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

**CHURCH FINANCE  
COMMITTEE**

Orval W. Adams  
Harold H. Bennett  
Glenn E. Nielson  
Wilford G. Edling  
Weston E. Hamilton

**President David O. McKay:**

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving vital statistics, and Elder Orval W. Adams, who gave a report of the Church Finance Committee, and President Henry D. Moyle of the First Presidency, who presented the General Authorities, General Of-

ficers, and General Auxiliary Officers of the Church for your sustaining vote. Thank you, brethren and sisters, for this manifestation of your cooperation and loyalty. May the Lord bless all of us as we go forward in unity, devot-

ing ourselves to the upbuilding and success of the Church.

Elder Harold B. Lee of the Council of the Twelve will be our first speaker. He will be followed by Bishop Carl W. Buehner.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

My soul is subdued as I face this vast conference audience, and I seek, therefore, for an interest in your faith and prayers during these next few minutes.

Several weeks ago I had a telephone call from an anxious father about his nineteen-year-old son, who, having read certain scriptures, was resisting the idea of going on a mission lest he would do an injustice to those who would reject his message, thus placing them under condemnation as he had construed certain scriptures, which he had read, to mean.

As I sat with this young man, at the request of the father, I found that he had two particular scriptures in mind. The first was the injunction of the Master to his disciples when he said, "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

And then in our day one somewhat similar: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D&C 88:81-82.)

So this young man asked, "Why send the missionaries out to preach the gospel, if to do so would put people under condemnation who would not accept? Would it not be better for people to be kept in ignorance than to be taught and then not to accept?"

Of course, these questions opened up a subject which would require far more time than is at my disposal this afternoon, but with the thought that these same questions may be in the minds of others, particularly our young men who do not understand, I shall this after-

noon make a few observations relative to the point raised by this young man. Some of these thoughts were expressed in my interview with him.

The Master commanded his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost": (Matthew 28:19.)

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20:23.)

And so the scriptures record, the disciples preached, "Repent, and be baptized . . . for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2:38.)

The Master's admonition to Nicodemus, who came confessing Jesus as a teacher come of God, and undoubtedly seeking to know, like so many others who are true seekers after truth, just what he must do to be saved. He was told that he must be born again if he would see the kingdom of God. This statement, the Master clarified, when he explained, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

This new birth, then, was to be accomplished through the medium of baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the disciples, thereafter as they went out among the people, administered these sacred ordinances.

Then Nicodemus asked: "How can these things be?" And in answer, the Master declared the profound truth regarding the atonement, which explains to all who would understand the reason why the gospel must be preached by authorized servants to all people. Said he:

"For God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (*Ibid.*, 3:16.)

And then he emphasized, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (*Ibid.*, 3:17.)

I then paraphrased to my young missionary friend: "So our missionaries go not out into the world to condemn the world, but that the world, through their teachings, might be saved."

Being saved from everlasting condemnation through the atonement of the only Begotten Son becomes a new birth, or a redemption from spiritual death, the meaning of which is explained by revelation as the Lord has revealed it.

From the fall of Adam and Eve in the Garden of Eden, they and their posterity suffered a spiritual death, or a separation from direct communication with Deity. This is what the revelations have taught us:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

"Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

"Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: 'Depart, ye cursed.'" (D&C 29:39-41.)

Man through the baptism of the water and of the Spirit is redeemed from this spiritual death and by the power of the Holy Ghost, brought back into direct communion with God, and these are "born again." To those who keep the commandments "... he may pour out his Spirit more abundantly upon you." (Mosiah 18:10.)

Those who suffered this first "spiritual

death" were cast out from the presence of God from the Garden of Eden, as the Lord had said to the spirits in the premortal world, that they might "prove themselves to see if they would do all things whatsoever the Lord their God should command them," and there was granted unto all men, therefore a "probationary" period as the Prophet Amulek explained: "For behold, this life is the time for men to prepare to meet God," (Alma 34:32) or in other words, a time for all men to work out their salvation and to prepare to come back into the presence of God.

It was this plan of salvation to which the Resurrected Lord made reference when he said to the Nephites: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)

Baptism of water and of the Spirit by those having authority are the necessary ordinances for this cleansing, for as the Lord told Adam, "... by the water ye keep the commandment, by the Spirit are ye justified, and by the blood are ye sanctified." (Moses 6:60.)

It was undoubtedly this same principle that the apostle Paul had in mind when he taught the Galatians: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Involved in this question of the universal proclamation of the gospel is another principle implied in the Master's instruction to Peter. The Master, having declared the fundamental principle upon which his kingdom would be built, conferred upon Peter the "keys of the kingdom," which have been conferred upon all prophet-leaders in every dispensation and held today by our own President David O. McKay in our time. He said the purpose of so establishing his kingdom with that authority was that the "gates of hell" should not prevail against it.

The broad implication of that statement, having in mind the periods of apostasy which have followed each dispensation, is that even during such periods of apostasy when there was no

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one on earth to administer these saving ordinances, the devil would not prevail against the plan of salvation of all of our Father's children.

This further provision in his plan contemplated the preaching of the gospel then, not only to his children who were upon the earth, but also to the spirits of mortals who had lived upon the earth. The Master prophesied of the time when that would take place when he said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25.)

Not long after this prophecy was uttered, it was fulfilled when the Crucified Lord, as Peter tells us, "... quickened by the Spirit, went and preached unto the spirits in prison." (1 Peter 3:18-21.) And thus, although temporarily, the powers of the devil drove the Church into the wilderness of apostasy after the apostolic period, the gates of hell did not prevail against the plan of salvation, either for the dead, who did not have ample opportunity to receive the gospel on earth, as well as for those then living when authorized servants were on the earth to perform the essential saving ordinances.

The missionary work in the spirit world was thus introduced by the Master and has continued from that time down to the present "... that they might be judged according to men in the flesh, and yet live according to God in the Spirit," to attain which, is to gain eternal life. (1 Peter 4:6.)

So, surely with the preaching of the gospel made thus vital to the eternal blessing of all who will hear and accept, no one should hesitate when called by proper authority to go into all the world and preach the gospel to every nation, kindred, tongue, and people. Among the Nephites there was an example of how men of this kind of devotion and dedication applied themselves to their teaching. Jacob writes:

"For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

"And we did magnify our office unto the Lord, taking upon us the responsi-

bility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day." (Jacob 1:18-19.)

There is no more welcome voice to the honest in heart than the voice of the true messenger preaching the gospel of Jesus Christ. We have a classic example of inspired teachings and how they come. The sons of Mosiah were with Alma at the time the angel first appeared unto him, and when he saw them returning from their missionary journeys, the record says, he rejoiced exceedingly "to see his brethren; and what added more to his joy they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Alma 17:2-3.)

When I read that word "diligently" which the Lord has repeated again and again, as when he said: "And I give unto you as commandment that you shall teach one another the doctrine of the kingdom," and then added, "Teach ye diligently and my grace shall attend you" (D&C 88:77-78), I have tried to define those words "diligently" and "grace." Diligently, the dictionary says, is "perseveringly attentive, prosecuted with careful attention," which is opposite laziness, or carelessness, or indifference. And when I looked for the definition of "grace," I found it defined as a "state of being pleasing to God because of responsiveness."

But I do not think that is what the Lord meant by "grace" when he said, "My grace shall attend you." I believe the definition of "grace" is implied in the fourth section of the Doctrine and Covenants where the Lord promised to those who would engage vigorously in

missionary work: "... and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (*Ibid.*, 4:4.) The saving "grace" of the Lord's atoning power would extend to the giver as well as to those who would receive the saving ordinances of the gospel.

Surely, therefore, no one with that understanding of these fundamental principles would think he were doing our Heavenly Father's mortal children a disservice by giving them these priceless gifts.

May God bless us all and all our Father's children, that they may be responsive to the call of the missionaries. May this young man and all others like him, may they realize that this is a responsibility which the Lord has given to his Church in every dispensation, and to his authorized servants in the world of spirits, to teach the

gospel to every creature in order that each be left without excuse in the day of judgment, and that all might be redeemed from the Fall and brought back into the presence of the Lord. We who have the command to preach and teach must, like the Apostle Paul declared, "not be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to everyone that believeth. . . ." (Rom. 1:16.)

I pray humbly we may all understand and so teach with the power and authority of God, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder Harold B. Lee of the Council of the Twelve has just spoken to us. Bishop Carl W. Buehner of the Presiding Bishopric will be our next speaker.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

The message contained in the words of an old song suggest a few thoughts worthy of consideration:

"Who's on the Lord's side? Who?  
Now is the time to show;  
We ask it fearlessly;  
Who's on the Lord's side? Who?"

Ever since the great council was conducted in heaven for the purpose of providing a plan of salvation, the right of choice has become most important. The Lord revealed to the Prophet Joseph Smith, through the writings of Moses in the Pearl of Great Price, some of the things which took place on this occasion. He told how Satan went before the Father saying:

"—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

Then the Father's Beloved Son came forth with another plan described by the Father as follows:

"But, behold, my Beloved Son, which was my Beloved and Chosen from the

beginning, said unto me—Father, thy will be done, and the glory be thine forever." (*Ibid.*, 4:2.)

Satan's proposal was rejected. He rebelled, and as a result of this rebellion, he and his followers were cast out of heaven. Since that day, he has been trying to destroy man.

The primary purpose of our Father in heaven and his only Begotten Son is to exalt mankind. Satan's desire is to take away our free agency and reduce everyone to his level.

We are here today because of the choices we have made.

One verse of another song we frequently sing expresses a thought along this line:

"Choose the right! there is peace in  
righteous doing;  
Choose the right! there's safety for the  
soul;  
Choose the right in all labors you're  
pursuing;  
Let God and heaven be your goal."

History is replete with examples of blessings and adversity that came to

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nations and individuals as a result of choice. Israel, as a nation, was set free from oppressive bondage by the Lord. Time after time, her enemies were subdued, yet she persisted in idolatry.

In speaking to Israel, Joshua reviewed the many blessings he had received at the hand of the Lord. He concluded his exhortation by challenging Israel as follows:

"... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Joshua 24:15.)

Israel failed to give heed to repeated warnings, and you know her fate. She chose evil rather than good.

We are presently feeling the pressure of another great nation whose desire it is to rob man of his free agency and to force all mankind to accept the plan proposed by Lucifer in the beginning.

Look about you and observe those who have made the wrong choice. Evil seems to be prevalent everywhere. The influence of the destroyer has lured men to become thieves, liars, gamblers, adulterers, addicts, and into backbiting, evil-speaking, and the destruction of the home and all that pertains thereto.

Contrast these things with those who choose the right—happy people, happy homes, those filled with faith and hope for the future. These families make for themselves a heaven on earth.

Is there anything more beautiful than a young couple on their way to the temple to be married for time and eternity? This means preparation and choosing the Lord's way of marriage. We will probably never be closer to heaven while we live in this life than when we are in the temple of the Lord.

It is the desire of the Lord to lift us up, to be prepared one day to live again with him. It is Satan's desire to reduce us to his level, to live with him in his kingdom.

Our whole life involves the principle of choice. The Lord commands us to live close to him and to keep his commandments, and Satan seems to offer a counter proposal. Let us analyze a few of the things which bring a conflict between the forces of good and evil:

1. The Lord says, "Thou shalt love the Lord thy God with all thy might,

mind and strength." (See Mark 12:30.)

Satan, in substance, suggests, "Why love God? Why not disregard him?" Or he might even indicate there is no god at all but himself.

2. The Lord says, "Love thy neighbor as thyself." (Mark 12:31.)

Satan might say, "Hate your neighbor and treat him with contempt."

3. The Lord says, "Keep the Sabbath day holy." (See Exodus 20:8.)

Satan would say, "Use the Sabbath day as a recreation day. What value is there in attending Church and in refraining from your labors on this day?"

4. The Lord says, "Honour thy father and thy mother." (Exodus 20:12.)

Satan craftily puts into our minds the idea of disobeying our parents; your life is your own to choose as you wish. Take all your parents will give you. They will soon be old, and someone else can take care of them.

5. The Lord says, "Sustain and uphold the Lord's anointed."

Satan would say, "Find fault with and weaken the position of the general and local authorities of the Church."

6. The Lord says, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19.) and he also said, "Cease to be idle." (D&C 88:124.)

Satan might say, "Get as much as you can for nothing. It is undignified to work for what you receive." He would encourage indolence, laziness, and even the thought that the government owes you a living.

7. The Lord says, "Thou shalt not steal." (Exodus 20:15.)

Satan might say, "Why not steal and be dishonest? Give short measure and short weight. Do not give an honest day's work for an honest day's pay."

8. The Lord says, "Thou shalt not bear false witness." (Exodus 20:16.)

Satan would say, "Dig a pit for your neighbors; lie about them; cause them personal injury; subject them to embarrassment."

9. The Lord says, "Pay one tenth of your interest annually as tithing. For this, I shall give you a great reward." (D&C 119:4.)

Lucifer would say, "Why pay your tithing? You need the money more than the Church needs it. The great-

est blessing is to spend your own money."

10. The Lord says, "Observe the Word of Wisdom, my law of health." (D&C 89.)

Lucifer contends that no harm will come from indulging in tobacco, liquor, tea, coffee, and other harmful abuses to the body such as overeating and over-indulgences. He would say, "Go along with the crowd and be a good sport. To acquire these contrary habits will make one popular."

11. The Lord says, "Parents, teach your children to pray and walk uprightly before the Lord." (See D&C 68:28.)

Satan would say, "Why teach your children to pray? There is no value in prayer. It is not necessary to discipline them."

12. The Lord says, "Seek the genealogy of your ancestors and complete the temple work for them."

Satan would say, "Postpone doing this work or, better still, don't do it at all."

In many other things the Lord has counseled us to prepare ourselves to live with him. In each instance, Satan's influence would attempt to destroy this faith and the desire of doing the Lord's work. He would enslave us and persuade us to join his forces.

We cannot cover up evil. Our sins are known to God. Neither can we serve two masters. The Lord has said, "He that is not with me is against me; . . ." (Matt. 12:30.) It is imperative that we choose the right.

John Oxenham wrote these few lines, entitled "A High Way and A Low":

"To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between on the misty flats,  
The rest drift to and fro;  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go."

Happiness here is dependent upon moral decisions and obedience to the principles of truth. Our most important decision and obligation is to live the gospel of Jesus Christ.

This period is characterized by trial, suffering, sacrifice, and disappointment, as well as joy. All these experiences are dedicated to our progress and growth. During this life, we are our own judges. We judge ourselves continuously. We sentence ourselves to happiness through service or misery through sin.

In conclusion, I should like to repeat again:

"Who's on the Lord's side? Who?  
Now is the time to show;  
We ask it fearlessly;  
Who's on the Lord's side? Who?"

May our decisions lift us to celestial glory and eternal life, I humbly pray, and leave my testimony, in the name of Jesus Christ. Amen.

#### President David O. McKay:

He who has just spoken is Bishop Carl W. Buehner of the Presiding Bishopric. The congregation and chorus will now join in singing, "High On The Mountain Top," conducted by Sister Lue Groesbeck. Brother Bruce R. McConkie will speak to us after the singing.

The Primary Teachers Chorus and the congregation joined in singing the hymn, "High On The Mountain Top," conducted by Sister Lue Groesbeck.

#### President David O. McKay:

We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy. He will be followed by Elder Antoine R. Ivins.

## ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

We are laying the foundation for, and have already actually commenced, the greatest missionary undertaking ever destined to occur in any age of the earth's history. We are going forth by command of Deity to carry the knowledge of God and of his saving truths to all nations, to preach the gospel to every creature, and to give in due course, in this life or in the next, every living soul the opportunity to hear and obey these saving principles.

The ultimate end of this missionary work will be to see the knowledge of God and his saving truths cover the earth "... as the waters cover the sea." (Isa. 11:9.) The ultimate end of this missionary work will be reached when the day arrives in which it will no longer be necessary for every man to say to his brother or neighbor, "Know the Lord," for all shall know him from the greatest to the least. (See Jer. 31:31-34.)

Now, since we are engaged in the greatest missionary undertaking that has ever been planned as part of Deity's program, he has also placed in our hands the most effective, compelling, and persuasive missionary tool ever given to any people in any age. The name of this tool is the Book of Mormon.

It goes without saying that conversion in all ages, for all peoples, is dependent upon their receipt of the Spirit. No one gets a testimony of the divinity of the Lord's work unless he gains it from the Spirit—that is, unless it comes by the power of the Holy Ghost. But the Book of Mormon is the means, the tool, the way which has been ordained and given so that men can get their hearts and souls in a frame of mind, in a condition where they can hearken to the testimony of the Spirit.

It was of this book that the Prophet said: "I told the Brethren [meaning the Twelve, with whom he had that day met] that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abid-

ing its precepts, than by any other book." (*History of the Church*, vol. 4, p. 461.)

This is precisely what we want people to do. We want them to get so near to the Lord that they will come down in the depths of humility, repent of their sins, and accept Christ for what he is, the Son of God. We want them to come to the truth, join the kingdom of God on earth, and have performed for them the ordinances of salvation and exaltation under the hands of those legal administrators whom the Lord has appointed in this day and generation.

Shortly before the Church was organized, April 6, 1830, writing by the spirit of prophecy and revelation, Joseph Smith said that the Book of Mormon, which he had translated by the gift and power of God, was "... a record of a fallen people, ..."; that it contained "... the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews ..."; that it was "... given by inspiration, ..."; that it had been "... confirmed to others by the ministering of angels, ..."; that it had been "... declared unto the world by them—" all for this purpose—and note the purpose: To prove "... to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. . . ." (D&C 20:6-12.)

In other words, the Lord has given the Book of Mormon in this day as the absolute, sure, positive witness of the divinity of his work. We go out in the missionary cause, and we bear testimony in soberness and in truth, knowing the verity of what we say, that the heavens have been opened and that God has spoken again; that angels have ministered to men; that the gifts, powers, and graces had anciently have been restored anew; that the gospel and the plan of salvation are again on earth in all their ancient beauty and glory.

But this witness which we bear is not



left to stand alone. The Lord sends with us a written record, a means, a missionary tool, which can be used by any person to gain a knowledge of the divinity of the work. The Prophet's expression that "the Book of Mormon is the keystone of our religion" means precisely what it says. The keystone is the central stone in the top of the arch. If that stone is removed, then the arch crumbles, which, in effect, means that Mormonism so-called—which actually is the gospel of Christ, restored anew in this day—stands or falls with the truth or the falsity of the Book of Mormon. Thus our program and our purpose, as witnesses of the Lord in this day, ought to be to devise ways and means and to create inducements that will persuade those who are not of us to read the Book of Mormon and to read it according to the revealed pattern.

Moroni has left us in the Book of Mormon itself the recorded promise that if anyone will read it ". . . with real intent, having faith in Christ, . . ." and will ask ". . . God, the Eternal Father, in the name of Christ, . . ." whether it is true, he shall get a knowledge of its truth and divinity by personal revelation. (See Moroni 10:3-4.) This promise is true. It has been tested by thousands and tens of thousands of people in the world, and they have received this personal revelation. Further, by his own voice, the Lord himself testifies of the truth of the Book of Mormon in these words: ". . . as your Lord and your God liveth it is true." (D&C 17:6.)

Now, our message to the world centers around three great truths. The first, the divine Sonship of Christ; the second, that in this day the knowledge of Christ and his saving truths have been restored through the instrumentality of Joseph Smith; and the third, that the Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the organization through which salvation, hope, and peace are offered to all men.

Before any person is prepared to join the Church, he must believe that Jesus Christ is literally the Son of God; that as such he worked out the infinite and eternal atonement whereby all men are

raised in immortality, and those who believe and obey his laws gain the additional reward of eternal life; and that he has ordained and revealed a plan of salvation which enables men so to live as to gain peace here and the fullness of salvation hereafter.

Before joining the Church a person must believe that Joseph Smith was called of God to open this gospel dispensation; that he was indeed a prophet who received keys, powers, authority, and revelation from heaven; that he was the revealer of the gospel and the knowledge of God, of Christ, and of salvation for this age; and that he was commanded by Deity to set up his Church and kingdom again on earth.

Before baptism a person must believe that this Church is true; that it is in fact the Lord's earthly kingdom; that the priesthood and keys are here; that those who now officer it are legal administrators sent of God to preach the gospel and administer in the ordinances thereof.

The Book of Mormon—which has come forth to prove that God inspires men and calls them to his holy work in this age and generation—establishes the verity of these great truths which comprise the message of the restoration. If the Book of Mormon is true, our message to the world is truth; the truth of this message is established in and through this book.

The Book of Mormon is a new, living, modern witness of the divine Sonship of Christ. It testifies of him and of the doctrines of his gospel. It teaches of his atoning sacrifice; it proclaims that through him men are redeemed from the spiritual and temporal death brought into the world by the fall of Adam. It outlines the course men must follow to gain eternal life.

The Book of Mormon stands as a witness of the divine Sonship of Christ; it has come forth for ". . . the convincing of the Jew and Gentile that *Jesus is the Christ, the Eternal God*, manifesting himself unto all nations— . . ." (Preface to the Book of Mormon.)

This book also is a witness of the divine mission of the Prophet Joseph Smith and of the divinity of the Church set up under his instrumentality.

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It establishes and proves to the world that Joseph Smith is a prophet, for he received the book from a resurrected personage and translated it by the gift and power of God. And since the Book of Mormon came by revelation, which included the ministering of angels, then obviously Joseph Smith also received other revelations and was ministered to by other heavenly beings. Among those revelations was the command to organize the Church. The Church is thus the one true Church because it was set up by a prophet acting under command of God. Thus the truth of the message of the restoration is established in and through and by means of the Book of Mormon.

No person can read this book, according to the prescribed pattern, and not know that it is true. No person can read this book, in the way Moroni directed, without getting in his heart the absolute, certain, sure knowledge that Jesus Christ is the Son of God. No person can read this book and learn of its divinity "... by the power of the

Holy Ghost . . ." (Moroni 10:5), without knowing that Joseph Smith is a Prophet of God and that this Church, as now constituted, organized, and set up is God's kingdom on earth.

As one voice among thousands of others, I certify that I know by the promptings of the Spirit that the Book of Mormon is true. As a consequence I have in addition a personal knowledge, also born of the Spirit, of the divinity of Christ, of the divine mission of the Prophet Joseph Smith, and of all things incident to this great latter-day work which are essential for the salvation and exaltation of men.

In the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy. Elder Antoine R. Ivins will be our next speaker. He will be followed by Elder LeGrand Richards of the Council of the Twelve.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My brethren and sisters, I am happy again to have the privilege of bearing my testimony to you in the general conference of the Church. I realize I will be able to say nothing that will help you or me unless you give me your faith and prayers that I may enjoy the Spirit of the Lord.

Much has been said during the conference thus far of the missionary responsibility under which we as members of the Church rest. I stand before you, as many of you know, as the grandson of a member of the Twelve who went to introduce the gospel to Europe, starting in Denmark. I am the son of one of eight men who carried the work to the Mexican people, traveling on horseback, carrying their beds on pack horses.

I have lived practically all of my life, all my life in fact, in an atmosphere of Church service, and I trust that to the end of my days, I may be able to acquit

myself in some reasonable way of the responsibility under which I labor.

We are getting reports from many sections and many missions of the great influx of new members into the Church. When I began this service, if a missionary performed a baptism a year in a foreign mission he was considered successful. The harvest is tremendously greater now. It is very, very interesting to contemplate it, and one wonders why, and I cannot quite figure it out except it be that the Lord has seen fit to pour out his Spirit upon a greater number of people than formerly was the case. I cannot believe that anybody has a stronger testimony of the gospel than my grandfather and my father had. I cannot believe that anybody is more susceptible, as a missionary for the Church, to the inspiration and the Spirit of God than the missionaries who went out in the very early days of the Church.

But we see the fact that many people, more people perhaps than ever before, are coming into the Church. It means to us, or it means to me, an additional responsibility when that happens.

Not very long ago, a few large trees that stood on the corner of South Temple and State Street were picked up and transplanted. In the transplanting of them it was necessary to give them auxiliary support with guy wires from several sides to hold them until they could become established in their new environment. In a sense, every new convert to the Church is a transplanted being in that he needs the support of the established members of the Church. If that support is given, he becomes a full-fledged, faithful member of the Church. If that support is not given, he may do, as far as his faith is concerned, as a transplanted tree that is not properly nourished.

I would like to tell you a story, if you will let me, to illustrate what I mean. Sixty years or more ago, a young man walking down a street, I believe, in Memphis, Tennessee, heard some missionaries speaking in a street meeting. He had been very unfriendly up to that time, but something impelled him to stop and listen. He listened throughout that meeting. After the meeting he walked up to the elders and asked to be baptized. He got a testimony from it, not, I think, from what the elders said, but because some way or another he was ready for the Spirit of God, and God did bear that testimony to him. He asked for baptism. In due course he was baptized, and when he became a member of the Church he was an out-cast from his family. So he looked around, and one day he appeared in Colonia Juarez, a new member, inexperienced in Church operations and all that, and of course he got into the right kind of an environment because the people in Colonia Juarez were friendly people; they were interested people, and they gave him every aid possible.

But only this week I had the privilege of reading two letters that told of the interest they had in that man, one was a letter from his bishop and the other was a letter from his stake president, and in both we discovered that there was not only interest in the man's spiritual

well-being, but in his physical well-being, also, and both his bishop and his stake president stood ready to assist to any possible extent in that. Well, do you want to know the result? All right. He married for time and eternity one of the finest young women we had in the colony. He had three sons and three daughters. One of those sons was a missionary in the area that is now the Central Atlantic States Mission. A daughter became the wife of a missionary who served in France. He went there before he was married, I believe, but later was the president of the Central American Mission, faithful and true. And their mother, to this day, while not being strong in health, is a firm, faithful member of the Church. He died in full fellowship, of course, with the love and with the esteem and confidence of the people of that area. Why? Well, he had the qualities in the first place for inspiration, but he had the support and the aid of the officers of Colonia Juarez.

Now, you will pardon me if I have a little extra enthusiasm for Juarez, because that is where I grew up and got my foundation. But in every mission in the Church these new converts come into branches. In some places, of course, they come into stakes, as we have here in the United States, and what happens? Whose responsibility is it to nurse them? I think it is the responsibility of the bishops, and even stake presidents cannot ignore the influx and the responsibility of giving aid and support.

Now, I wonder whether we do it, brethren. Our campaign throughout the stakes is to impress the local ward and stake authorities with the responsibility of assimilating all these new members who come in by baptism or who come in on recommend from other areas of the Church, to stimulate them in their faith and in their endeavor to live the way they should after accepting the responsibilities of membership in the Church.

There is another phase of responsibility, too, that we have, brethren and sisters. I wish that all of you could have been with Sister Ivins and me last Sunday and heard a talk by a teen-age young woman setting forth her plan for qualifying for celestial marriage. I

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think I have never heard a better statement from a young person than that young woman made, and when she talked, I formed a picture of the family from which she likely came; of the household where she had been reared; of the life of her father and mother and the example that they had set for her to stimulate her in this great endeavor. And if she carries through the program that she set forth, the man who happens to marry her will be a wonderfully fortunate man.

Now, we bring these people into the Church through birth, but that does not in any sense relieve us of as great or greater responsibility for them as we have for these newly-baptized and transplanted members of the Church. So, after all, there resides in the body of the Church the greatest imaginable responsibility—responsibility to the young lives whom we bring into the Church, responsibility to the more mature people whom we bring in through the ministry of the missionary service, and it is very unfortunate when either of these is lost because of the neglect of the people who form the body of the Church of Jesus Christ of Latter-day Saints.

Brethren and sisters, if we can just get out of my testimony a feeling that we do have a responsibility to these people and that the fathers and mothers have a real responsibility to love each other and love their children into correct and proper living and service in the Church, I will be happy that the

President called me to bear my testimony to you.

I testify that the gospel is true. I know it. A man came to me the other day and he said, "How do you know it?" I said, "I have just as great an assurance that the gospel is true as of anything else I experience." I do not know, I never have claimed that I know everything that could be known about the gospel, but I have lived among enough people of varying nationalities to know that it is a regenerating force which tends to exaltation in the kingdom of God when it is accepted by baptism and when one makes a reasonable effort to live the teachings of God our Heavenly Father.

I hope that I may be able to do it. I am a little like my wife's grandfather—I sat up with him when he was in his nineties and on his deathbed, and he said, "Antoine, I hope I can endure to the end." So I hope that I may enjoy the Spirit of the Lord, the spirit of service, for my life is dedicated to the service of the Church and to each other.

May God bless you, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Antoine R. Ivins has just spoken to us—a member of the First Council of Seventy. Elder LeGrand Richards of the Council of the Twelve will now address us.

### ELDER LEGRAND RICHARDS

#### *Of the Council of the Twelve Apostles*

My brothers and sisters, in occupying this position today for a few moments, I have no greater desire and prayer in my heart than that I might say something that will help to increase our love for the truth and our desire to serve the Lord, to be an example to the world and to our families, and to all men, that we may show forth the gifts and graces of the gospel through the lives we live.

In thinking of what I might say today, I want to make reference to a statement I read in an article in the *Reader's*

*Digest* about six months ago that gave seven reasons why a scientist believed in God. This was by A. Cressy Morrison, former president of the New York Academy of Sciences. I am not going to take time to read the article, but I want to read these statements.

For the first reason, he said: "By unwavering mathematical law, we can prove that our universe was designed and executed by a great engineering intelligence." And then after he had given the seven reasons why he believed there was a God, he made this state-

ment: "It is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident," and then he concluded with these words: "It is scientifically, as well as imaginatively true, as the Psalmist said, 'The heavens declare the glory of God; and the firmament sheweth his handwork.'" (Psalm 19:1.)

This is the thought I had as I read that article, which I appreciated so much, as I did a talk that Brother Clark gave to seminary and institute teachers called, "Man, God's Greatest Miracle." The scientists and this scientist give wonderful reasons why there was an intelligence—a major intelligence—that brought forth this universe, but the scientists cannot go beyond that. They cannot tell us why it was brought forth, and wherever you see an intelligent organization, you know that there was a reason for it. This building did not just happen here. You do not go into the wilderness and find a forty-story office building. Everything in this world that shows intelligence back of it had a reason for its coming into existence.

So, when he says it is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident, I could just as well believe that my watch made itself as to believe that we made ourselves or that this universe made itself. There is a master intelligence back of it.

Then the question is, if the scientists cannot tell us why this organization, where do we go to get this information? Then I remind you of the words of the Prophet Amos when he said:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

So we have to turn to the prophets to find the secret of why the Lord created this earth, why we are here, and all the marvelous things that evidence the fact that he does exist.

I like the statement in the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . .

"All things were made by him; and

without him was not any thing made that was made." (John 1:1, 3.)

Then it goes on to say that the Word ". . . was the true light, which lighteth every man that cometh into the world." (*Ibid.*, 1:9.)

And then it adds that

". . . the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:14.)

No wonder we love to testify of the divinity of the Son of God when we realize that he was the instrument in the hands of the Lord in bringing about all this marvelous creation, and this scientist said, "there is not one chance in billions that life on our planet is an accident." And you know in the Pearl of Great Price, we read where the Lord said to Moses that he had created worlds without number,

". . . but all things are numbered unto me, for they are mine . . . (Moses 1:35.) "And by the word of my power, have I created them, which is mine Only Begotten Son. . . ." (*Ibid.*, 1:32.)

Just think of who it is we serve, and the power that God gave to him. No wonder when he was upon the earth he said to Peter that he could call down legions of angels to protect him, when Peter drew his sword and smote off the ear of the guard. No wonder he said, "No man taketh my life from me. The Father hath given me power to lay it down and take it up again." (See John 10:18.)

We have had reference made here today to the council in heaven, and after the Lord had stood in the midst of the spirits, and many of them the noble and great ones, he said:

". . . These I will make my rulers; . . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.)

Then he said:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to

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see if they will do all things whatsoever the Lord their God shall command them;" (*Ibid.*, 3:24-25.)

As Brother Carl W. Buehner pointed out, we have a lot of people who will do some of the things, but the purpose of creating this earth upon which we might dwell was that the Lord would prove us to see whether we were willing to do *all things* whatsoever the Lord hath commanded. And in a revelation to the Prophet Joseph we are told that the Lord has given us "commandments not a few." (D&C 59:4.)

There are some who would object to that. They would rather have one or two commandments, but the Lord never gave a commandment unto his children without a promised blessing. You just read them. Read the Beatitudes, and with every one there is a promised blessing.

Take the one on the law of tithing.

"... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: . . ." (Malachi 3:10-12.)

We usually stop there, but you just read the rest of that chapter, the third chapter of Malachi.

They began reasoning among themselves and showing how some of the wicked were more blessed financially than some of the righteous, and what did the Lord do about it? He required that a book of remembrance should be written before him, and in that book should be recorded the names of those who feared the Lord, and then he adds:

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; . . .

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (*Ibid.*, 3:17-18.)

I have always said that when I was the Presiding Bishop, we did not place the paying of tithing in the youth pro-

gram to obtain an individual award to get more money. We wanted every boy and girl in Israel to have their names recorded in the Lord's book of remembrance and to be numbered among his jewels.

Speaking of doing all things whatsoever the Lord hath commanded, you will remember that the Lord said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82-10.)

So all we need to do is to know what the Lord says and then do it, and then we have the Lord's promise that he will make good.

I could tell you many stories about tithing to let you know that the Lord doesn't fail. I have the faith that a man can keep out of debt longer, get out of debt easier, live more comfortably on the ninety cents on the dollar, with the blessing of the Lord, than on the dollar when he "paddles his own canoe," if you will let me put it into those words, because I have watched it, and I know that it works in the lives of people.

Sister Richards and I toured the Scandinavian missions a year ago last summer, and some of their leading men who joined the Church said that the one thing that held them back was the payment of tithing. "Now," they said, "we have more money to spend than we have ever had in our lives. Now we can go to the temple and do other things that we never thought we could do before."

You remember what President Grant used to tell about the Sunday School teacher who took ten big red apples to her Sunday School class, and she explained to her class that everything we have in this world we got from the Lord, and then she said, "If I were to give all these apples to any one of you, you would be glad to give one of them back to me, wouldn't you?" And of course, they all agreed that they would.

But President Grant said, "We have a lot of Latter-day Saints who wouldn't give one back until they had taken a few big bites out of it." I wonder if that isn't what the Lord meant when he told us the purpose of the creation

of this earth was to see if we would do all things, not a few things.

You bishops, when you have your tithing settlement, don't your hearts rejoice when the widow and the orphan and the old man and the young man come in and settle their tithing, and they say, "Bishop, it's a full tithing." God bless them for it. I wish we all had that courage, because the Lord is bound, he said, when we do what he says.

I was in a Sunday School class some time ago, and the matter of the Word of Wisdom came up, and one sister, the wife of one of our prominent brethren, said, "I wish the brethren would quit harping on the Word of Wisdom." Well, nobody said anything, and so I asked if I might say a few words, and I asked if they thought it was "harping" to remind the people of the mind and the will of the Lord.

Let me read you what the Lord has to say about the Word of Wisdom with his promises, because every commandment the Lord gives has a promised blessing if we will just keep the commandments. The Word of Wisdom is: "Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. (*Ibid.*, 89:3.)

I labored, as you know, much in the mission field. I presided over two missions. We had many Saints who had used tobacco and tea and coffee, and some of them liquor, all of their lives, and it was hard for some of them to quit. I remember being in one meeting with a stalwart man sitting right down in front of me, and as I read these words, "Adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints," I said: "If there are any Latter-day Saints in this mission weaker than that we will not ask them to keep the Word of Wisdom." At the close of the meeting, that big fellow came up and said, "President Richards, I am not that weak." I said, "I didn't think you were. I just wanted to let you know what the Lord had to say about this principle."

I have to close in a minute, but I want to read you one more promise: "And shall find wisdom and great

treasures of knowledge, even hidden treasures;" (*Ibid.*, 89:19.)

Is there any Latter-day Saint in this world who wouldn't want his children to get hidden treasures of knowledge? President McKay talked about that this morning.

A short time ago I attended a youth conference in Carthage, Illinois, where the Prophet and his brother Hyrum were martyred, and we had over five hundred young people there in the auditorium of the college. They had come, some of them, a thousand miles, and we held a four-hour testimony meeting. We never lost one minute between one speaker and the next for those four hours, and those young people stood there, many of them overcome with the Spirit of the Lord, until they could hardly bear their testimonies, but their hearts were full, and they wanted to testify, and I said to myself, "Where could you find anything like this in all the world other than among our young people?" Surely the Lord had blessed them with "great treasures of knowledge, even hidden treasures."

I want to leave another thought with you before I close. I interviewed a young man for his mission some time ago here in the state of Utah. He had spent eighteen months in an army camp in Germany, and he related this experience. He said: "We Mormon boys went to the chief chaplain to see if we could get permission to hold our meetings in the government chapel, and the chaplain said, 'Well, we would like to accommodate you, but it is in such constant use we just can't do it. There is a classroom down in the basement. You can use that.' Then he asked for a report of the meetings.

"When the first report was handed in, the chaplain said, 'My, you must have a lot of Mormon boys at this base,' and he was told there were thirty-five. He said, 'I can't believe it. How do you do it? Why, you have more boys attending your meetings than I have attending mine, and I have 5,000 Protestant boys under my supervision. I'll tell you what we'll do. We'll take the classroom in the basement, and you can have the chapel.'"

The Lord said, "And they shall find

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wisdom and great treasures of knowledge." Is there any treasure of knowledge in this world to be sought after, more desirable than to know that God lives, that Jesus is the Christ, to know that his kingdom has been established again in the earth, to know that God has promised a reward for every commandment that he has given, to know that he has created this earth that we might prove unto him that we would do all things, not just a few of them, all things whatsoever the Lord our God hath commanded?

God help us as a people to do that that we may be a light unto the world, I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder LeGrand Richards of the Council of the Twelve.

The Presiding Bishopric of the Church will hold a meeting in the Tabernacle Friday, April 7, tomorrow evening, at 7:00 p.m. Those expected to attend this meeting include bishops and their counselors, ward clerks, stake and ward committees for Aaronic Priesthood under 21, stake and ward committees for senior members of the Aaronic Priesthood, members of stake presidencies, high councilmen, and stake clerks are invited to attend.

There will be a Welfare Agricultural Meeting Saturday morning at 7:30 o'clock. Stake presidents, bishoprics, or their representatives, agricultural representatives, and all who are interested in agriculture are invited to attend this meeting.

This morning, in announcing those who were present as visitors and holding national positions, we omitted the Honorable M. Blaine Peterson, United States Congressman from Utah, who has been present at all our meetings this day. All others are also made welcome to these meetings, not only today but throughout the entire Conference.

The Primary Teachers' Chorus has inspired us with their presence and with

their lovely singing. We cannot praise our sisters, our wives and daughters, too highly for their service in this Church. In building meeting houses, rendering service as musicians, devoting their time as teachers, as Relief Society teachers, teaching in the classrooms, whatever duty we might require of our wives and daughters, they respond wholeheartedly, willingly, and ably. In behalf of the congregation, here in the buildings where they have heard and seen you, and in behalf of the entire listening audience, sisters, I express appreciation of your lovely service during our sessions. God bless you. You represent Primary teachers who have under their jurisdiction over 200,000 of our children—200,000, just one group. It is marvelous to contemplate how comprehensive the organization of the Church is. It is the Lord's Church.

A distinguishing feature of this Church is its organization. We suggest that any who have any doubts about it, just examine the organization as an education system, as a spiritualizing power, as a helpful organization in society—in any degree—which it offers to the individual soul from birth to death and throughout eternity.

God bless not only our sisters, but bless all the Church, throughout all the land, and all the honest in heart, wherever they may be, who are seeking to find peace in their hearts, in their homes, and in society, in nations.

The Primary Teachers Chorus will now sing "The Lord's Prayer," conducted by Sister Lue Groesbeck, and after the benediction by Elder Howard William Barben, president of the West Jordan Stake, the general sessions of this Conference will be adjourned until ten o'clock Saturday morning.

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Singing by the Primary Teachers Chorus, "The Lord's Prayer."

President Howard William Barben of the West Jordan Stake offered the closing prayer.

Conference adjourned until 10:00 a.m., Saturday, April 8, 1961.



## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday, April 8, at 10 o'clock a.m. (No general sessions of the Conference were held on Friday, April 7.)

This session, which was the third general session of the Conference commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting.

The music for this session of the Conference was furnished by the Combined Choirs of the Logan LDS Institute of Religion and the Utah State University, conducted by James L. Bradley. Frank W. Asper was at the organ.

President McKay opened the Conference with the following introductory remarks:

#### President David O. McKay:

We are convened in the Tabernacle on Temple Square of Salt Lake City in the third general session of the One Hundred Thirty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We excuse Elder Hugh B. Brown of the Council of the Twelve who is in South Africa on appointment from the Church. We extend to him and to all members of his family our sincere sympathy in the loss of Brother Hugh Brown's brother, Scott, who passed away a few days ago and who was buried yesterday.

We miss also from our presence, President Clark, who was advised by his doctor this morning not to attempt to attend this session. We send our love to him.

Elder A. Theodore Tuttle is absent in South America on appointment by the Church, as also Elder Alvin R. Dyer, who is presiding over the European Mission. The other members of the General Authorities are in their places on the rostrum.

The Tabernacle is filled to capacity with members standing in the doorways. We announce to all that these general sessions of the Conference are

being broadcast in the Assembly Hall and in Barratt Hall by television, so that those who are standing in the doorways may find seats in these other buildings.

This session is being broadcast as a public service over television and radio stations throughout the West. The names of these stations were announced to the television and radio audience just prior to the opening of this meeting. To the managers and all associated with these various stations, we express our sincere appreciation for this outstanding public service.

The Combined Choirs of the Logan Institute of Religion and the Utah State University will furnish the music for both sessions today. We are pleased to have these young people present and know that we shall be thrilled by their singing. We thank the President and the Board of the University for their kindness in permitting these students to be present today.

We also extend a hearty welcome to this large audience in the Tabernacle, to the great audience of members and friends who are listening in by radio and television. We express appreciation for the presence of special guests, stake presidencies, bishoprics, temple presidents, and other general officers of the Church, and especially also to our national, state, and city officials and educational leaders.

We have the following cable which was just received, from the North British Mission: "The missionaries and Saints of the North British Mission send you their love and best wishes. They are determined to make this their finest year and God-willing, it shall be." Signed, President Grant S. Thorn.

We also received the following note: "Seventy-seven students from the seminary at Marsh Valley High School at Arimo, Idaho, arose at three o'clock this morning to travel to Conference. We bring our greetings and gratitude for your inspirational leadership and our opportunity in being here."

We welcome you students and all the others who have made an effort to

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be in attendance at this Conference. I think it is an excellent sign. It indicates that the future of the Church and the nation will be in good hands when young people manifest such interest.

We shall begin this session by the Combined Choirs of the Logan Institute of Religion and the Utah State University singing, "The Creation," conducted by James L. Bradley, following which the invocation will be offered by Elder Walter E. Trauffer, president of the Swiss Temple at Bern, Switzerland.

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The opening number by the Combined Choirs was, "The Creation."

The invocation was offered by Elder Walter E. Trauffer, president of the Swiss Temple.

### President David O. McKay:

The invocation was just offered by Elder Walter E. Trauffer, president of the Swiss Temple at Bern, Switzerland. The Combined Choirs of the Logan Institute of Religion and the Utah State University will now sing, "I Need Thee Every Hour." After the singing, President Joseph Fielding Smith, President of the Twelve, will speak to us.

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Singing by the Combined Choirs, "I Need Thee Every Hour."

### President David O. McKay:

President Joseph Fielding Smith, President of the Twelve, will be our first speaker. He will be followed by Elder Milton R. Hunter of the First Council of Seventy.

## PRESIDENT JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

I trust that I may have the guidance of the Spirit of the Lord in what I may say.

I will commence by quoting from the nineteenth chapter of Matthew:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?"

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.)

In the Church of Jesus Christ of Latter-day Saints, marriage is performed for those who love the truth and desire to belong to the family of God, as spoken of by Paul in the third chapter of Ephesians, wherein he says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How, then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make that they will be true and faithful all the days of their lives in mortality and that their faithfulness will continue after death? That is the covenant that they make.

Now, the Lord says further in answer to the Pharisees query:

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?"

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)

Now, evidently they did not get the full significance of the Savior's words.

In the temple of the Lord, a couple goes to be sealed or married for time and all eternity. Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken. The Lord tried to impress this upon his disciples that it was only because of the hardness of the hearts of the people, because they failed to keep the commandments that the Lord had given them that Moses granted the putting away of the wife. Today the laws are different, and sometimes men put away their wives, and sometimes wives put away their husbands, but a marriage in the temple of the Lord should be one that should be considered sacred and holy, never to be violated in any way whatsoever, because it means that those who enter into such a covenant shall continue after death and have eternal increase and build a kingdom.

Now, if there is ever a divorce between a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord, otherwise they could not separate, and the Lord never intended that a man and a woman be separated in death, but that this marriage was one for eternity. There was no separation in death, and one of the greatest sins that can be

committed is for a man and a woman to separate after they have been sealed in the house of the Lord to become sons and daughters of God and members of his household, and to have children come to them, sent by divine approval to be in that household not only for time but for all eternity.

Now how in the world a man and a woman can go to the temple and there be sealed and make their solemn covenants that they will be true and faithful before the Lord, and then the time comes when one of them is dissatisfied, maybe both, and they want to separate! They are committing one of the great crimes that could be committed, if they have children. Those children born to them have a right to the companionship of father and mother, and father and mother are under obligations before their Eternal Father to be true to each other and raise those children in light and truth, that they may in the eternities to come, be one—a family within the great family of God, as spoken of by Paul.

It is only because of transgression on the part of the wife or of the husband, or perhaps on the part of both, when a couple has been married in the temple of the Lord, and then separate. If they were true to their covenants, to the obligations that they have made to each other at the altar in the house of the Lord, they could not separate, and if they have children, they are not only committing a crime against themselves, but they are harming those children and robbing them of blessings that they were born entitled to receive.

The Savior is very emphatic in his answer to these Pharisees. If the law was true in the days of the Savior and his words are according to the law, then it seems to me that that law has not changed in the Dispensation of the Fullness of Times. It is only through sin and the transgression of the law that a separation can come that would divide father and mother and leave the children stranded and perhaps to be received into some other family by adoption, because parents have lost their faith and have turned away from the covenants they solemnly made before God and angels.

How members of the Church can do such a thing appears to me as a mystery. It can be explained, of course. They do it because they have lost the spirit of the gospel. That divorce comes to them because they are not keeping the commandments that the Lord gave to them, because they have permitted darkness to enter into their souls.

I think I can say here safely and truthfully that no judge in this world in any court of the land can annul a marriage for time and all eternity. He may separate the husband and wife by legal enactments so far as this world is concerned, but he cannot separate that husband and wife so far as the next world is concerned. Only the President of the Church has authority to cancel sealings, and when the man and his wife lose their faith and go to the courts and get a separation, and then go out and marry according to the laws

of the land, they are not culpable before the law of the land, but they are before the kingdom of God and what the Savior says here in this revelation is absolutely true:

"... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) May the Lord bless you all, I ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Joseph Fielding Smith, President of the Council of the Twelve, has just concluded speaking. Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

My dear brethren and sisters, I desire today to speak briefly upon what I consider to be the greatest event that ever occurred in ancient America—namely, the visitation to the Nephites of Jesus Christ after his resurrection and the great work that he did among them.

Five years before the birth of Christ, Samuel the Lamanite stood upon the walls of the city of Zarahemla and predicted the signs of the birth and of the death of Jesus. He asserted that, at his birth, there should be a day and a night and a day of continuous light as if it were one day, and a new star should appear. Since Jesus Christ is the light and the life of the world, no more appropriate sign or symbol of his birth into mortality could have been given. Neither could a more appropriate sign of his death have been given than three days of darkness, the light and the life going out of the world.

We read in the Book of Mormon,

"And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. . . .

"And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, . . .

"And it came to pass that there was thick darkness upon all the face of the land, . . .

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. . . ." (3 Nephi 8:5 ff.)

These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the great convulsions of nature that took place at the time of Christ's death. For

example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.:

"... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, ... This happened ... at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (*Works of Ixtlilxochitl*, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*, p. 190.)

Ixtlilxochitl could not have received his information from Catholic Fathers, because they did not know anything about the great convulsions of nature at the time of Christ's crucifixion. Neither could he have received it from the Book of Mormon, since this book had not yet been published. He claimed to have received his information from a Lamanite source, records handed down from his ancestors. I think Ixtlilxochitl's testimony, coming as it did from the American Indians, is a marvelous evidence of the divinity and truthfulness of the Book of Mormon.

The Nephites readjusted their measurement of time at the time of the signs of Christ's birth. According to the Book of Mormon, Christ lived thirty-three years and four days, being crucified on the fourth day of the first month of their year. Remember, Ixtlilxochitl gave this significant statement, "... they say it happened during the first days of the year." To me it is remarkable how accurate the Lamanite record was and how aptly it sustains the Book of Mormon.

The Nephite historian continued his account of the terrible destruction that took place, of cities and people during the three hours of storm, and the distressing condition during the three days of darkness.

Finally, the sun arose. The earth was again filled with bright, radiant light. The Nephites in the city of Bountiful assembled in front of the temple to discuss the great events which had occurred during the past few days, especially the signs of Christ's crucifixion. As they conversed one with another,

they heard a voice coming as it were out of heaven. They did not understand what the voice said. It was not a shrill, loud voice, yet it pierced them to the very heart. They gazed upward into the heavens. They heard the voice the second time and the third time, and then they recognized it to be the voice of God the Eternal Father introducing his Son, saying:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

As they continued to gaze heavenward, they saw a radiant, beautiful Man, dressed in a white robe, descending out of the heavens to the earth. He came down and stood in their midst. Stretching forth his hand, he said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world ... and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world." (*Ibid.*, 11:10-11.)

The people fell upon their knees and worshipped the Savior. He commanded them to arise and come forward and for each of them to thrust his hand into the spear wound in his side and feel the prints of the nails in his hands and feet, "... that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (*Ibid.*, 11:14.) After they had all complied with this request, again the Nephites dropped on their knees and worshipped him, shouting: "Hosanna! Blessed be the name of the Most High God!" (*Ibid.*, 11:17.)

Jesus selected twelve men and ordained them to the priesthood. He commanded them that after his departure they should organize his Church.

Day after day, for some time, Jesus appeared to the Nephites. He taught them the same gospel that he had taught to the Jews in Palestine before his crucifixion. Also, he performed many wonderful miracles among the people in ancient America. He healed the sick, raised the dead, gave sight to the blind, made the lame to walk, and the deaf to hear. Finally Jesus ascended

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into heaven promising the people that he would return again.

So tremendous was the effect of the visitation of the Resurrected Lord to the Nephites that for two hundred years they lived in perfect righteousness, no sin being among them. Finally apostasy crept in, which resulted in a terrible war between the Nephites and the Lamanites. Eventually the Nephite nation was exterminated. Yet this did not exterminate the knowledge that Christ had visited ancient America and that he had given the ancestors of the American Indians the gospel. For fifteen hundred years, down to the time of the Spanish conquest, the Lamanites, or the American Indians, retained that knowledge. When the Catholic Fathers first came to the New World, they found among the various Indian tribes the tradition and practices of many of the gospel teachings. The religious beliefs and practices, as well as their traditions, were so near like Christianity that many of the Catholic Fathers claimed that the Indians had Christianity before the coming of the Europeans.

From Alaska in the north to the south end of South America, paramount among all the traditions held by the Indians was that of a "Fair God." In the distant past that God helped create the world and had played a prominent part in organizing man. He had loved the people so much that he had come down to earth and dwelt among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

In these Indian traditions the various aboriginal tribes gave different names to this white and bearded God; for example, in Mexico Valley he was called "Quetzalcoatl." In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru was "Viracocha." Also, he was called "Tonapa."

Regardless of the name by which the white and bearded God was known, all of the Indian traditions were similar. This fact indicates that they came from a common source. All of the principal

events of Christ's life—namely, his virgin birth, the marvelous missionary work that he did, the numerous miracles that he performed, his death, his internment for three days, his resurrection, his ascension into heaven, his final promise that he would come again—were found among the American Indians by the Catholic Fathers when they first visited various parts of the New World.

Father Bernardo de Lizana, "one of the most devout Catholic priests of his time," did missionary work among the Itza-Maya Indians of Yucatan during the first century of the Spanish Conquest. In his *History of Yucatan and Spiritual Conquest*, written in 1633, Lizana maintained that "Chief of the beneficent gods [of the Itza-Mayas] was Itzamna." (Bernardo de Lizana, cited in T. A. Willard, *Kukulcan the Bearded Conqueror* p. 127.)

Itzamna was a God, according to the Maya sacred books, who was held in the highest veneration, being regarded as a universal deity. Father Lizana informs us that the Indians claimed that this person was the Son of the Most High God. Itzamna had come to earth and had lived among the ancestors of the Itza-Mayas. He, according to Lizana, had taught the ancient inhabitants of Yucatan to read and write. He had given them their government and was the founder of their religion. To quote the words of the Catholic Padre Lizana:

"Itzamna was called Kabul, the Skillful Hand, with which he performed miracles, curing the sick by placing his hands on them. He was a king, a priest, a legislator, a ruler of benevolent character, like Christ. . . .

"The people consulted him [Itzamna] about things that happened in some remote parts and he told them of present and future things.

"At the same time they carried their dead to him and he brought them back to life, and the sick got well, and for this he was greatly venerated and with reason, for if it were true that he was a Son of God, who only can give life to the dead, and health to the sick, since it is impossible for an ordinary man, nor the demons, but only the same God [whom the Christians worship], who is the Lord of life and death.

"The people . . . said he resurrected and cured them." (*Ibid.*, pp. 151-152.)

In speaking of the death of Itzamna, Father Lizana wrote:

"Thus passed Itzamna, this reputed Son of God—perhaps our Christian God under another name, and the Itzas believed that his soul went to dwell with his Heavenly Father." (*Ibid.*, pp. 148-149.)

Ixtlilxochitl, the Lamanite Mexican prince, wrote about the coming of Quetzalcoatl or Jesus Christ to the valley of Mexico. He put the date, interestingly enough, at about the time the Savior lived in Palestine. Ixtlilxochitl wrote:

"And when they" [the Toltecs, we would call them the Nephites], "were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl . . . on account of his great virtues, considering him as just, saintly [holy], and good; teaching them by deeds and words the path of virtue, and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted (established) fasting for them, and [he was] the first who worshipped and placed the cross. . . ." (Ixtlilxochitl, *op. cit.*, p. 203.)

Dr. Herbert Joseph Spinden, one of the world's greatest scholars on the American Indians, stated that Quetzalcoatl is,

" . . . the greatest figure in the ancient history of the New World, with a code of ethics and love for the sciences and the arts." (H. J. Spinden, *New Light on Quetzalcoatl*, *Congreso Internacional de Americanistas*, Paris, 1947.)

Hubert Howe Bancroft wrote:

" . . . Quetzalcoatl was a white, bearded man, venerable, just and holy, who taught by precept and example the paths of virtue. . . . His teachings, according to traditions, had much in common with those of Christ in the Old World." (Hubert Howe Bancroft, *The Native Races*, vol. 5, p. 201.)

Recently Laurette Sejourne, a famous Mexican archaeologist, wrote an excellent book on the religious beliefs of ancient Mexico. Quetzalcoatl plays the leading role in that book. The writer states that at approximately the time that Jesus Christ founded the Christian

religion and culture in Palestine, which has continued to the present time, a man—God—a super-religious genius named Quetzalcoatl—lived in ancient America and established the culture of the Indians. He gave them their religion, portions of which lasted for 1,500 years, down to the time of the Spanish conquest. I shall quote from Laurette Sejourne.

"His [Quetzalcoatl's] essential role as founder of ancient American culture was never questioned by any of the historians of the sixteenth and seventeenth centuries, who always state that, just as our era began with Christ, so that of the Aztecs and their predecessors began—approximately at the same time—with Quetzalcoatl.

"Who, then was this primordial figure, and why was his memory so ardently worshipped? As we know, that during his reign . . . the social and religious views that dominated Meso-America for over 1,500 years were crystallized. We must think of him first as an organizer without equal.

"But whence did this statesman derive the power which enabled him to amalgamate and transfigure the cultural elements he had inherited . . . into so dynamically homogeneous a system? He must evidently have been possessed of some quite exceptional interior strength, and all that is known about him corroborates this view." (Laurette Sejourne, *Burning Water—Thought and Religion in Ancient Mexico*, pp. 25-26.)

Certainly the only person who has ever lived in this world who could have crystalized the social and religious views which dominated ancient America for over fifteen hundred years prior to the Spanish conquest, that primordial figure who lived and did his unique work in the New World about the time that Christ established the Christian era in the Old World, that religious genius who is supreme over all other religious teachers known, could have been none other than Jesus the Christ, the resurrected Savior who did such a phenomenal work among the Nephites. Thus the resurrected Savior and Quetzalcoatl and the other "Fair Gods" of ancient America are identical.

As all Latter-day Saints know, the

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story of Christ's work in ancient America is beautifully told in the Book of Mormon, and so that record proclaims the greatest event that ever occurred anciently on the Western Hemisphere.

I bear testimony that through the power of the Holy Ghost I know that Jesus is the Christ, the Savior of the world, your Savior, and my Savior, and as he claimed, the God of the entire world. I know that he died for your sins and my sins. I witness that he broke the bands of death and brought about a universal resurrection. I testify that he restored his gospel in this dis-

pensation, and if you and I will keep his commandments, someday we shall return into his presence and receive a blessed exaltation.

May God bless us to this end, I humbly pray, in Jesus' name. Amen.

### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now address us.

### ELDER WILLIAM J. CRITCHLOW, JR.

*Assistant to the Council of the Twelve Apostles*

To many of my stake conference assignments I am air-borne. Such transportation I call air flights.

Yesterday, while this conference was in recess, I employed a flight of imagination to take me back through years of time and miles of space to attend, in fancy, a session of a general conference of the Church held in Nauvoo, on April 7, 1844, exactly 117 years ago yesterday. The proceedings of that conference made noteworthy history. This conference is history in the making.

I made this fanciful flight to see the Prophet Joseph Smith whose life and personality excite my deepest veneration. I wanted, too, to see the temple and to locate the store which my great-grandmother helped her first husband establish in that city. My traveling companions were books which revealed the life of the Prophet. They made excellent guides as well as delightful companions.

I knew in 1844 that horses, even oxen and wagons, were de luxe means of transportation, but I chose for my vehicle of transportation on this imaginary flight a large overstuffed armchair. It was comfortable and roomy enough to allow me to curl up in it, so I took a refreshing thirty winks or more en route.

My fanciful flight deposited me, purposefully, in the business district of Nauvoo shortly before 10:00 am. Business places were closed: April 7 was

Sunday. My guides could not find the store I sought. I paused to read an editorial in the *Times and Seasons* paper which I found posted in the area. It reported in part: "... commercial business has been somewhat dull; ... preparations are being made by the farmers in the vicinity for the cultivation of land; ...

"And a word we would say to the Saints abroad, which is, that the temple is being built in compliance with a special commandment of God not to a few individuals, but to all. Therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow . . ." etc. (Joseph Smith, *History of the Church*, Vol. 6, pp. 265-266.)

From a distance, I observed the temple. Its walls were up; windows and roof were lacking. I wanted to make a closer inspection, but I was startled suddenly by a burst of sound—voices in song and in such volume as I have never heard coming from any meetinghouse. Surely, I thought, the walls of the building just won't stand the vibration. In my excitement I completely forgot the temple. That meetinghouse I just had to see. It could not be far away, a block or so, I guessed, as I hurried in the direction of the sound. The distance lengthened into two, three, possibly four blocks, and then around a corner I came to a grove of trees, and there in a clearing I beheld a vast multitude of people.



I stood amazed and out of breath. Now it was I, not the walls that vibrated. There were no walls. There never were any walls. The great canopy of heaven was the roof; the floor, like the foundation, was the damp terra firma—it had rained the afternoon before. The place had good ventilation—the air was fresh, clean, and warm. The bright sun was an excellent heating unit.

My guide advised me that this was the largest assembly of people in the brief history of Nauvoo. Twenty thousand, sitting and standing, faced an elevated stand upon which the leaders were seated. From my position in the fringes of the crowd, I could neither see nor hear well. Sidney Rigdon was the morning speaker. He reviewed the history of the Church.

At noon the conference recessed until 2 pm. When some of those down front left for lunch, I quickly moved into a place where I could see and hear the afternoon speakers.

My guide identified the first speaker of the afternoon as the Patriarch. "You must be mistaken," I thought. "The patriarch is the Prophet's father and is a much older man." My face must have turned red when I was informed that the Prophet's father was dead and that Hyrum the Prophet's brother was the succeeding Patriarch and the speaker. For nearly an hour he pleaded with the congregation to bring "... provisions, money, boards, planks, and anything that is good; we don't want any more old guns or watches" he said. "I give a privilege to anyone to pay a cent a week ... I want it by next fall to buy nails and glass.

"... I want to get the roof on this season ... the windows in, ... so that we may dedicate the House of the Lord by this time next year, if nothing more than one room." (Joseph Smith, *History of the Church*, Vol. 6, p. 298.)

At about 3 pm the Prophet came upon the stand. I recognized him immediately. A great hush came over the multitude when he arose to speak. He began by saying he would preach a sermon for his friend King Follett whose funeral, held a few days before, he did not attend because of illness. For a few moments I missed his words, I was too

engrossed in the process of appraising and admiring his personality.

He was a commanding figure—tall and well-proportioned.

He looked strong. My guide said he weighed 212 pounds at the time.

His shoulders were broad.

His head, one might call, a very oblong oval.

His brow was high, white, and smooth.

His cheeks were full, free from hair, a bit pale, I thought, but clear.

His blue eyes were his most remarkable feature, not very large nor very deeply set, but at times almost veiled by the longest, thickest, light lashes you ever saw belonging to a man.

His nose was prominent—straight and thin.

His lips were thin, too.

His wavy, fine, long, light-brown hair was parted faintly on the left and was combed back on top in a high roll which made it full in back, and it protruded in full waves above, behind, and in front of his ears, almost obscuring them.

His hands were small.\*

He spoke powerfully. He spoke like a Prophet. He looked like a Prophet. He was a Prophet.

He said—and these are mere excerpts from his sermon:

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! ... If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. ...

"... it is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man

\*For description details see:

Joseph Smith the Man and the Seer—Hyrum L. Andrus, Chapters 1 & 2.

Life of Joseph Smith—George Q. Cannon, p. 321.

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converses with another, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did. . . .

" . . . Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead. . . .

" . . . What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. . . .

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world. . . .

" . . . learned men . . . say that God created the heavens and the earth out of nothing. . . .

"And they infer, from the word create, that it must have been made out of nothing. Now, the word create . . . does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element. . . . Element had an existence from the time He had . . . they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end. . . .

" . . . The intelligence of spirits had

no beginning, neither will it have an end. . . . There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. . . .

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. . . .

"The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. . . .

"I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. . . .

" . . . The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the Spirit in order to get into the kingdom of God. . . .

"Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the gospel. Turn to God. . . .

"I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. . . .

" . . . You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. . . .

" . . . When I am called by the trump of the archangel and weighed in the balance, you will all know me then. . . . God bless you all. Amen." (*History of the Church* 6:302-317; also *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith, pp. 342-362.)

The Prophet spoke for 3½ hours. My guides said it was the longest, the most powerful, and the most eloquent

address he ever gave, and he gave it without notes before the largest crowd ever assembled in Nauvoo. They also said that he depended upon the Holy Ghost rather than upon notes to guide him. "I do not have time to prepare my sermons," he said.

My visit to Nauvoo, April 7, 1844, was as I said, fanciful. The conference and the Prophet's sermon were factual. Factual too was the visit one month later of one Joseph Quincy son of the president of Harvard and himself later mayor of Boston who in his appraisal of the Prophet wrote:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants . . . The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets."

"This Joe Smith," another contemporary writer on the *New York Sun* said, "must be set down as an extraordinary character, a prophet-hero as Carlyle might call him. He is one of the greatest men of the age and in the future will rank with those who in one way or another, have stamped their impression strongly on society." (*Stories about Joseph Smith the Prophet* by Edwin F. Parry, pp. 13-14.)

The poet, John Greenleaf Whittier wrote:

"Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or evil, he has left his track on the great pathway of life; or, to use the words of Horne, 'knocked out for himself a window in the wall of the nineteenth century, whence his rude, bold, good-

humored face will peer out upon the generations to come.'" (*Howitts Journal as quoted in Millennial Star*, October 1, 1848, p. 303.)

His associates in the Church said:

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great . . . and . . . has sealed his mission and his works with his own blood; . . ." (D&C 135:3.)

My guide bore this fervent testimony:

"Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

"Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

"He wrote a book which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of fears out of the heart of man—the fear of want through sickness, old age unemployment, and poverty.

"In thirty nations are men and women who look upon him as a greater leader

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than Moses and a greater prophet than Isaiah. . . ." (*Joseph Smith An American Prophet* by John Henry Evans, foreword.)

To these may I add my testimony;

I believe—I know Joseph Smith was a Prophet of God; that he was visited by heavenly messengers. Among them were John the Baptist, Peter, James, and John; Moses, Elias, Elijah; and one Moroni who led him to some hidden golden plates, the characters on which he translated and thus produced the Book of Mormon. I also believe—yes, I know, that he was visited by the Father and by the Son and was instructed by the Son. This testimony I bear humbly in the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom you have just listened is Elder William J. Critchlow, Jr., As-

sistant to the Twelve. The combined Choirs of the Utah State University and the congregation will now join in singing, "How Firm A Foundation, Ye Saints of the Lord," conducted by James L. Bradley. Elder Alma Sonne will be the speaker after the singing.

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The Combined Choirs and the congregation joined in singing the hymn, "How Firm A Foundation, Ye Saints Of The Lord."

#### President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, will now speak to us. He will be followed by Bishop Thorpe B. Isaacson.

### ELDER ALMA SONNE

#### *Assistant to the Council of the Twelve Apostles*

My brethren and sisters, there were power and inspiration in the song which we have just sung. I appreciate the good singing by the various choirs who have appeared during this conference. I am especially grateful for the singing of the choir this morning, coming as it did from the Logan Institute and from the Utah State University. I am very happy that the program of this great Church provides for the development of choirs and choral groups.

For a few minutes I would like to say something about our missionary effort in the world. This is a missionary Church, and when one becomes a member of it, he is also a missionary. As an introduction I want to read from the first section of the Doctrine and Covenants, which is also a preface, or an introduction, to the revelations which follow.

Said the Lord: "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the voice of warning shall be

unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:2, 4-5.)

The Savior's great commission to his chosen apostles prior to his ascension is similar in all respects to what I have read. Said he: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Under those solemn injunctions God's work has gone forward in the earth. Neither persecution, ridicule, nor bigotry have been able to stop it from progressing.

When I visited the Canadian Mission a few months ago, I was told that Elder Orson Hyde opened the mission in 1833. The Church was then three years old, after having been organized by six humble men. In the same year Joseph Smith the Prophet and Sidney Rigdon strengthened the mission by their personal ministry. Their first meeting was

held in a store building in the province of Ontario. The location was pointed out to us as we visited the place. It is a historical landmark.

The result of that effort was fourteen baptisms. Three years later in 1836 Apostle Parley P. Pratt went to Toronto. He had with him a letter of introduction to John Taylor from a man named Moses Nickerson. Taylor was a minister in the Methodist Church. Such letters are now called referrals and are very effective in reaching the people. John Taylor and a group of businessmen were holding weekly meetings to study and search for the truth, using the Bible as a guide.

Parley P. Pratt explained the gospel to those men, and all but one was converted and baptized. In the same year John E. Page and Orson Hyde returned and converted and baptized six hundred. Thus the work was begun in the great country of Canada.

I need not tell you what has happened since those early days. Similar results were obtained in Great Britain, in Scandinavia, in the United States, and elsewhere. In the year 1837, seven years after the Church was organized, Heber C. Kimball, a member of the Twelve, was set apart by the First Presidency of the Church to preside over a mission to be established in England. Six others, similarly called and set apart, accompanied him.

They were poor, these men, in the things of the world. They had attended no theological seminary in preparation for their ministry, and they were not prominent in the affairs of men. The following words from President Heber C. Kimball illustrate the spirit under which they did their work.

Humbly President Kimball said: "The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me. However, all these considerations did not deter me from the path of duty. The moment I understood the will of my Heavenly Father I felt a determination to go at all hazards, believing that he would support me by his almighty power, and endow me with every qualification that I needed, and although my family

was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the gospel of Jesus Christ, outweighed every other consideration." (See *Heber C. Kimball's Journal*, Vol. 7, pp. 10-11.)

There, my brethren and sisters, is an example of magnificent faith. President Kimball was a strong man, full of faith and testimony. He was not easily dismayed. Many of you people who are now listening to me have visited the city of Preston in Lancashire, England. Some of you have seen the River Ribble, which flows through the city. It was in that river that nine baptisms were performed, the first in Europe in this dispensation. The baptismal ceremony was witnessed by a crowd of between seven and nine thousand people. Great Britain was being proselyted by great and good men who were humble and God-fearing, but very effective.

In 1840 eight members of the Quorum of the Twelve were in England laying the foundation of the work to be done in that prolific field. Among them were Brigham Young, Heber C. Kimball, Wilford Woodruff, and others. Their success was phenomenal. Nothing like it had occurred since Peter, the apostle of the Lord Jesus Christ, delivered his marvelous sermon on the day of Pentecost. Congregations of religious worshippers joined the Church and accepted the restored gospel. Many of them immigrated to America, to return as missionaries to their native lands and to make contact with their former neighbors and friends.

Out of their numbers came great leaders like John Taylor, George Q. Cannon, Charles W. Penrose, Charles W. Nibley, and many others. From Scotland came the McKay family, whose faith and devotion have touched the hearts of thousands in Zion and on foreign shores. The missionary system of the Church has not failed, nor will it fail. There is no commercial or professional aspect connected with it. It is a plan of proselyting adopted by the Savior when he sent his disciples out into the world to teach the nations.

Jesus chose humble men to represent him before the world. The same caliber of men has been chosen in this dispensation.

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sation. Humility is a godly virtue. The missionary realizes that he is engaged in God's work. It is not man's work. His best qualifications are his worthiness and a firm and unshakable testimony.

Someone has said, "A testimony supported by two or more witnesses is worth a thousand arguments." I know that is true. Converts are a source of strength to the Church. On June 6, 1840 the first company of English converts left their native country for Nauvoo, Illinois. Other companies followed in rapid succession. They arrived in Nauvoo at a crucial moment when the forces of evil were asserting themselves with persistent and relentless fury. God is blessing

the missionary endeavors of 15,000 missionaries laboring at home and abroad. He will continue to do so.

God's work will triumph in the earth, and the warning is going forth to the nations. May the Lord inspire us to support the missionary program of this great Church, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church, will now speak to us.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

President McKay, President Moyle, President Smith, my beloved brethren and sisters: I am very grateful for the prayer offered by Brother Trauffer at the beginning of this session: He is a great man in his own right, deeply loved by the people in far-off Switzerland and by everyone.

When one faces this responsibility, I assure you that much fasting and prayer precedes this assignment.

I address my remarks today to the young men of America upon whom so much responsibility rests for all that we are to become in this land of freedom.

Not anything of value is without price, neither honor nor freedom, neither life nor living, neither health nor wealth, nor anything which is counted for the blessing of man. The greater the worth, the greater the price.

I cannot talk of all our great blessings within the limitation of my allotted time. Therefore, in considered judgment, I desire to speak of that great blessing of freedom which is so often talked about, so seldom appraised, and less frequently appreciated.

George Washington knew full well the price of freedom and felt it was his duty and a privilege to pay that price.

Abraham Lincoln was well acquainted with the price of freedom. In an editorial in the Church News, February

18, 1961, it was said of him, and I quote, "He realized that Washington's success lay largely in the divine help which came to him. Lincoln fully believed that God guided and prospered Washington in winning freedom for the United States." With this feeling, he spoke to his friends in Springfield before leaving for the nation's capitol, and said:

"I now leave, not knowing when or whether I may ever return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him [Washington] I cannot succeed. But with that assistance, I cannot fail." (John Wesley Hill, *Abraham Lincoln Man of God*, p. 206.)

Lincoln was convinced that "independence came to America as a gift of God, and that George Washington was but an instrument in the Divine Hand to bring it about."

Yes, Washington and Lincoln were both believers in God, humble servants who prayed constantly and received answers to their prayers.

I quote again from the editorial in the Church News:

"No man who has been an instrument in the hands of God, has any doubt about it. He knows it and feels it unerringly. He recognizes the divine Spirit upon him, he is conscious of its strength and of its direction.

"Lincoln wrote about this power and

said: 'I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above.'

"Washington experienced this same power and controlling force. He admitted it. He prayed about it. He gave thanks for it. . .

"But Washington having had the experience of being an instrument of heaven, also gave us warning: 'We ought to be persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained.'

"That is for now and for the future. Will God's hand continue to be over America?"

During the Civil War, it is reported that President Abraham Lincoln, when anxious over the battle of Gettysburg, stated:

"I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him that this war was His and our cause His cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him, and He did stand by our boys and I will stand by Him. And after that, I don't know how it was and I cannot explain it but soon a sweet comfort crept into my soul." (*Ibid.*, pp. 339-340.)

What would our lives be without the freedoms we enjoy in America and elsewhere? But who can make reply except he who has been denied his freedom! How can free men who have always been free, know anything about the hopelessness of life unacquainted with freedom? Someone has said:

"Will a free man sell his liberty? Will he trifle with the freedom of his loved ones, his friends, his neighbors?—Will he barter the privileges and opportunities of free men for that which enslaves, downgrades initiative, destroys incentive? No! A thousand times, No! Yet

it is feared that apathy toward our blessings is creeping into our society as a malignant monster."

Let all who enjoy freedom in America, and everywhere else on earth, remember that the price of freedom comes high. Freedom has never been free to anyone. If there are those who believe and live as though freedom were free, we pray they may wake up, or be awakened, before it is too late.

To be specific: in America we have been warned that there is a movement attempting to set up new national organizations, master-minded by those who are the enemies of our form of government.

Conferences are being held, meetings are scheduled in an attempt to plan for youth organizations in America; youth organizations which will be secretly directed by men trained to deceive. Young men of America, youth of America—the future of our freedom, the future of democracy will soon be in your hands. With these responsibilities coming to you, we pray that you may never be victimized by the propaganda being master-minded by men who would destroy you, your country, and all freedom-loving nations everywhere.

There will be great emphasis upon American youth and an endeavor made to indoctrinate you with those ideologies that would enslave and destroy you. Publications will be printed, aimed directly at America's young people. Young men of America, we pray for your strength to shun these secret organizations. Have nothing to do with them. They are designed and organized for the purpose of weakening America from within. Leaders in these plans spearhead mob demonstrations by college students and others against honest investigations designed to expose their treachery.

Whenever there is frustration or turmoil within any segment of our government or within any freedom-loving nation, that is the time these secret organizations come forward in full force, inject their propaganda most successfully into the hearts and minds of youth in particular. J. Edgar Hoover, Director of the Federal Bureau of Investigation, has warned us, saying,—“during a period

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of international tension, America cannot afford to relax her internal defense even momentarily."

Information has already been published to the effect that an alarming number of scheming diplomatic personnel have received intelligence assignments in the United States. Young men of America, stand up strongly against anything and everything that would tend to destroy your faith in, and your love for, God and America. Do not be deceived. Your first impression of these unsuspected enemies may be favorable. That is their hope and their ambition. Refuse to listen to them; refuse to attend their meetings which are not open to the public. Secret meetings under the direction of these trained experts in propaganda may well be the beginning of trouble for you and for America unless you refuse to take part in such carefully veiled subversive activities.

During recent years, we have learned that some few young men have left our country and deflected to the enemies of our way of life. Some have taken valuable and confidential information to the enemy. Others, victimized by the cunning of these propaganda experts, have awakened too late. The future is dark for those who have failed their country, regardless of their motives or reasons for deflection or of giving aid to the enemy. Remember that deflection first takes place in the mind before it is expressed in actions. This is the real danger.

We have been told that the greatest effort will be concentrated among some of our institutions of learning. Therefore, young men of America, teachers, leaders, be on the alert for these new national youth organizations. Some of them will, according to the plan, be established under a deceitful guise only to entice your membership and attendance. Friendliness will be extended to you, favors, amusement, all with the hope, the desire to deceive, until you may become slightly indoctrinated, and then their cunning ways will become more and more severe until you have become their puppet.

College students and other young people should be strongly advised against joining any of these un-American

organizations. In American history, we have known of leaders who gave their lives for their country, patriots who would die rather than betray their great land of liberty and freedom. But those great blessings for which our leaders and patriots have died shall not long continue with us unless we recognize our responsibility to preserve our heritage and pay whatever price such preservation entails.

Every institution of higher learning, including our high schools, should make sure there are no youth organizations or activities within their schools not approved by those in authority, regardless of the attractive name, regardless of their surroundings, regardless of their first approach. Each new national youth organization should be thoroughly investigated and fearlessly exposed when any subversiveness is in evidence.

Colleges should be encouraged to turn out vigorous men. We cannot afford to turn out college men who shrink from physical effort or from a little physical pain. In any republic, courage is a prime necessity, and moral courage is needed.—The courage that dares, as well as the courage which endures, the courage that will fight valiantly alike, against the foes of the soul and the foes of the spirit.

It was never intended that our life on earth would be one of ease, since this life is but an interlude between two eternities.

Is there a need in American schools to teach our young men what America should really mean to them? And what about the young men of America who are not in our schools? Who will alert them? Because these secret youth organizations will be aimed directly at America's young people, leaders of state and city governments should investigate every new youth organization seeking to become established within their respective jurisdictions. Our danger is greatest from within. If America is to be destroyed, the enemy knows full well it will have to be weakened from within.

Young men of America, stand by the traditions of your founding fathers. Make no compromise with the enemies of your freedom. Stand for your rights. Be true to your government. Be known



and remembered for your patriotism, for your contribution to the freedom with which you would bless your posterity as you have been blessed by those who have paid the price and gone before.

Young men of America! Do you labor under the illusion that you can fight only behind a gun to defend your priceless heritage? Be not deceived! We are at war right now—not a shooting war, but a contention as real and deadly as any shooting war ever fought in the history of man. Think of the uncounted millions already enslaved by the enemy without the horrors of a shooting war.

Each one of us should resolve to do everything he can for his country, which has done so much for him; assist in helping the rest of the world realize what freedom is and to keep aglow the fire which can truly light the world. You share in the noblest privilege of man, which is to make God's work your own. "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," was the way William Penn pronounced our death sentence as a nation or expressed our hope for survival.

Someone has said there is enough wrong now among our citizens to indicate the need of a real moral and spiritual reawakening if America's greatness is to do the efficient job which it is capable of doing and which must be done!

Indeed, the ultimate failure or glory, happiness or misery, of the people of America is dependent upon their active support of its freedoms and the homage they pay to the God of this land.

Young men of America, God is your Father. Jesus Christ is your beloved Savior, the Son of God. God lives. Jesus Christ is your elder Brother. The Church of Jesus Christ is on the earth. You need not look very far to find it. The gospel is here. The truth is here. Today there is a living prophet, a prophet who lives so close to God our Father that he constantly receives inspiration and revelation. Inspiration and revelation has never ceased and will never cease in this Church.

Young men of America, I bear testimony to you that President David O. McKay is the Prophet of God, repre-

senting Jesus Christ here in the earth. I bear you this testimony in the name of Jesus Christ. Amen.

### President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. The combined choirs of the Logan Institute and the Utah State University at Logan will now favor us with "Almighty God Of Our Fathers," conducted by James L. Bradley.

We are always inspired with the presence of young people from our leading institutions of learning. I am impressed to say to these young people, following this appeal to them, that we are happy to have you here with us this morning, and shall greet you again this afternoon. As the poet says:

There are gains for all our losses,

There are balms for all our pain:

But when youth, the dream, departs,

It takes something from our hearts

And it never comes again.

We are stronger, and are better,

Under manhood's sterner reign:

Still we feel that something sweet

Followed youth, with flying feet,

And will never come again.

Something beautiful is vanished,

And we sigh for it in vain:

We behold it everywhere,

On the earth, and in the air,

But it never comes again.

Treasure it, students; keep your youth by living in the spiritual ideals of the gospel of Jesus Christ. Yes, we welcome you, and now will listen with appreciation to "Almighty God Of Our Fathers." The benediction will be offered by Elder Julius B. Papa, president of the Gridley Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

Singing by the Combined Choirs of the Logan Institute of Religion and the Utah State University, "Almighty God Of Our Fathers."

The closing prayer was offered by Elder Julius B. Papa, president of the Gridley Stake.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference was held at 2:00 p.m. Saturday, April 8, 1961.

The music for this session was furnished by the Combined Choirs of the Logan LDS Institute of Religion and the Utah State University, with Professor Alma L. Dittmer conducting. Frank W. Asper was at the organ console.

Promptly at 2 o'clock President McKay opened the meeting by making the following introductory remarks:

#### President David O. McKay:

For the information of those who are listening in over the radio, or looking at television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the Fourth Session of the One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints.

To those who are unable to gain admittance to the Tabernacle, we are pleased to announce that overflow meetings are held this afternoon in the Assembly Hall and in Barratt Hall, where these services are being broadcast by television. Also, this session of the Conference, as others, have been and will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced just prior to the beginning of this meeting.

We are pleased to note the attendance this afternoon of special guests, national, state, and city officials, and especially leaders in educational circles. We welcome also our stake, ward, temple, and General Auxiliary officers of the Church.

The singing this afternoon, as this morning, will be furnished by the combined choirs of the Logan Institute of Religion and the Utah State University, conducted by Professor Alma L.

Dittmer, Dr. Frank W. Asper at the organ. We shall begin these services by the combined choirs singing, "Great And Glorious." The invocation will be offered by Elder E. Albert Rosenvall, recently released as president of the New Zealand Temple.

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Singing by the Combined Choirs, "Great And Glorious."

Elder E. Albert Rosenvall, recently released President of the New Zealand Temple, offered the invocation.

#### President David O. McKay:

The invocation was offered by Elder E. Albert Rosenvall, president of the New Zealand Temple since its dedication, assisted by his lovely wife.

The combined choirs of the Logan Institute of Religion and the Utah State University will now favor us with, "Rejoice, The Lord Is King." After the singing, Elder Delbert L. Stapley will address us.

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The Combined Choirs sang the number, "Rejoice, The Lord Is King."

#### President David O. McKay:

We announced this morning that a group of Seminary students travelled since three o'clock this morning in order to be present at the Conference. We have another note notifying us that a group of 67 young Seminary students and members of the Portland (Oregon) Sixth Ward, Columbia River Stake, together with advisors, were here yesterday to attend Conference. They were also in attendance this morning, and are seated in the north balcony this afternoon. We welcome you. They bring "the love of all such groups organized in our area of the Northwest."

Elder Delbert L. Stapley will be our first speaker this afternoon. He will be followed by Patriarch Eldred G. Smith.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, as I contemplate the gospel plan of our Heavenly Father for his children as given in the revelations, I am convinced that no sacrifice here in mortality is too great for us to make to attain the riches and glories of eternal life. I am also convinced that by righteous living and devoted service a good measure of this happiness and joy can be experienced here and now in this mortal life.

God our Father, through his Beloved Son, Jesus Christ, has admonished:

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

This important admonition is reaffirmed in another revelation which is clear to the understanding of all mankind. Said the Lord:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Ibid.*, 130:20-21.)

These pronouncements of principle and admonition of the Lord are fundamental requirements for each individual seeking eternal life and are as firm and sure as the pillars of heaven. Every law and ordinance of the gospel is to be complied with to attain a fulness of God's glory. The key to guide us safely to the celestial kingdom is found in this instruction:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:43-44.)

Three important points are here enumerated: 1. to beware concerning ourselves; 2. to give diligent heed to the words of eternal life; and 3. to live by

every word that proceeds forth from the mouth of God.

The Apostle James warned, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) This statement appears harsh and uncompromising, but it takes full obedience to the whole gospel plan to obtain a fulness of eternal lives and glory; therefore, to break one law is to violate the whole law and makes the violator guilty of all. So often we are deceived by thinking that some divine laws are not too significant and to break them is no deterrent to a fulness of eternal joy. However, the Lord himself has declared:

"But no man is possessor of all things except he be purified and cleansed from all sin.

"And if ye are purged and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done." (*Ibid.*, 50:28-29.)

Our Omnipotent God is possessor of all things: the universe with its heights and depths and all his works of creation; all truth, knowledge, power, wisdom, and every quality of goodness, love, and charity. Christ inherited these gifts and attributes from his Father and if, as the scriptures teach, we are joint-heirs with Christ, we are then potentially eligible to share with him the full joy and glory of these creations, powers, gifts, and blessings.

Complete obedience and faithfulness obtain full fellowship in the household of faith and, more importantly, merit joint-heirship with Christ our Lord in all that the Father has committed unto him. The Apostle Paul stated that God appointed his Only Begotten Son heir of all things and it pleased the Father that in his Son should a fulness dwell. John the Beloved taught,

"The Father loveth the Son, and hath given all things into his hand," (John 3:35.)

—which makes Christ the heir and joint-possessor of the fulness of God's kingdoms, works, and glory.

Christ prayed to the Father for his

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disciples to be one even as he and the Father are one. This quality of sharing, so characteristic of the Savior's life, offers to us, if faithful and worthy, every blessing which he has received from his Father.

In the important doctrinal discourse known as the "King Follett Sermon" the Prophet Joseph Smith, referring to those who "shall be heirs of God and joint-heirs with Jesus Christ," described joint-heirship as inheriting the same power, the same glory, and the same exaltation, until an individual ascends to the station of Godhood and rises to the throne of eternal power, sharing the rewards with all the faithful who have preceded him. A joint-heir legally inherits and shares all equities and gifts in equal interest with all other heirs. Nothing is excluded nor adjusted in value between the participating joint-heirs.

The Apostle Paul expressed to the Roman saints this knowledge and hope: "For as many as are led by the Spirit of God, they are the sons of God. . . .

"The Spirit itself beareth witness with our spirit, that we are the children of God;

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:14, 16-18.)

If we are led by the Spirit of God in our lives, we are promised heirship with him and joint-heirship with Christ our Lord in the great estate of God's kingdom and glory. We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we contribute in honest tithes and other contributions along with unselfish participation and service to our fellow men to build the kingdom of God on the earth, increases our personal joy and happiness in heirship with Christ the Lord.

We learn in modern scripture that Abraham, Isaac, and Jacob abided by the law of God completely and did ". . . none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the

promises, and sit upon thrones, and are not angels but are Gods." (D&C 132:37.) They have inherited, as joint-heirs with Christ, a fulness of God's kingdom, power, and glory.

John the beloved apostle expressed this meaningful teaching and instruction:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:1-3.)

As sons and daughters of God, we are required to purify and perfect ourselves in righteousness; otherwise, we cannot be with him nor enjoy eternal lives and glory in his kingdom. To become like God we must possess the powers of Godhood. For such preparation there are important covenants, obligations, and ordinances for mankind to receive beyond the requirement of baptism and the laying on of hands for the reception of the Holy Ghost. Every person is to receive his or her endowments in the house of the Lord which permit them, if faithful and true, to pass by the angels who stand as sentinels guarding the way to eternal glory in the mansions of God. The everlasting covenant of marriage, ordained of God for man and woman, also is to be entered into and the marriage contract sealed eternally by the authority of the Holy Priesthood of God. Otherwise, the highest degree of the celestial kingdom cannot be attained nor Godhood acquired, which exalted condition assures continuation of the lives forever.

President Joseph Fielding Smith has said,

"He who obtains eternal life will become a son of God, a joint-heir with Jesus Christ, and the Father promises him the fullness of the blessings of his kingdom. Eternal life has a deeper meaning than immortality, and all

those who receive it become like God. They will inherit the fulness of the Father's kingdom, all things will be given to them and they become sons and daughters of God." (*Man, His Origin and Destiny*, pp. 530, 540.)

God has said of his sons, "For the power is in them wherein they are agents unto themselves." (D&C 58:28.) Man, as a child of God, partakes of the divine nature of his Father and has within him the power to upgrade himself and by perfecting his own native endowments become like his eternal parent, possessing the same attributes and qualities in their perfection as the Father and the Son.

The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and joint-heirs with Jesus Christ. This promise—and the Lord will not fail—is a challenging encouragement for all to do his will. It is natural for a father to share his estate with his children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons. Listen to the words of this promise:

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (*Ibid.*, 84:40.)

The number sharing these great and choice blessings will be limited. It is unfortunate that so few will worthily prepare themselves and enter the strait gate and faithfully follow the narrow way to the end to earn the promising reward of eternal life and its joint-heirship with Christ of all that God the Father possesses.

It seems strange, but people generally fail to understand these gospel teachings and, living as they do in this mortal world, are prone to think and act in terms of mortal existence, which they only partially understand. As a result, they fail to project themselves into that eternal state of life after the death of

the mortal body and to envision their true place in it according to their present manner of living here in mortality. If somehow we could view with clarity the impressive picture of the life hereafter resulting from obeying every gospel principle and ordinance while here, perhaps we would plan our lives in mortality differently and see to it that all our daily actions are motivated by truth and righteousness and good works. Life then would have sincere purpose and would earn rewarding values for the soul.

President Wilford Woodruff made this significant observation:

"Now I sometimes ask myself the question, Do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in store for the faithful." (*Discourses of Wilford Woodruff*, p. 80.)

In the vision given to Joseph Smith and Sidney Rigdon concerning the degrees of glory, the Lord specified the qualifications of those who belong to the Church of the Firstborn and then said:

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory; . . .

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:55-56, 58-59.)

Personally, my brothers and sisters, I am humbly grateful for the privilege and blessing of being a candidate for joint-heirship with Christ, my Lord, in all that the Father has promised. My heart is full of love and gratitude for the Savior and for the sacrifice of his life on the cross to redeem mankind from the fall and the offer he has given all mankind for salvation and exaltation as joint-heirs with him in the kingdom of our God.

I pray that God will bless us all, my brothers and sisters, with the courage and the faith to live every standard and obey every law and every ordinance of the gospel to merit joint-heirship with Christ our Lord in all things. This I humbly pray in the name of Jesus Christ. Amen.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

I pray that I will have the guidance of the Lord while I fulfil this assignment. We have heard considerable in these conference sessions (as we usually do in all of our meetings throughout the Church) about the principles and acts and teachings which label us as Latter-day Saints and note to us the requirements to be a Latter-day Saint. Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfil the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbor.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our neighbor, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which

## President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley, a member of the Quorum of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

he said: "... forgive us our debts, as we forgive our debtors." Then he added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Ibid.*, 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. . . ." (*Ibid.*, 7:1-2.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (*Ibid.*, 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee: go, and sin no more." Thus giving the woman the opportunity to repent and be forgiven. (John 8:6-11.)

Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Could you be as forgiving?

Again in our day the Lord reminds us that we are required to forgive one another.

"... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. . . .

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (D&C 64:7, 9-11.)

When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

"But he that hateth his brother is in

darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can bring out the best in people and illuminate every moment of living. It is one of the happy paradoxes of human behavior that the readier we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honestly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbor as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbor or friend or anyone, for we are all God's children—sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Savior Jesus Christ. That we may enjoy that sweet spirit of peace which the Lord giveth, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

### ELDER S. DILWORTH YOUNG

#### *Of the First Council of the Seventy*

My heart rejoiced yesterday morning when the President of the Church talked about the response of youth to the various programs which we provide for them. I should like to refer to one of these programs, make a practical refer-

ence to it, and illustrate its application to what Brother Smith just referred to—the matter of the second commandment, loving thy neighbor.

I remember the first time I ever went away from home—I mean to work. I

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was thrown into the company of a crowd of men and boys my own age. If one didn't smoke with this particular crowd one was considered to be a sissy. During the daytime hours while we worked, the air was filled with blasphemous remarks concerning the Father and the Son and derogatory remarks concerning one's own personal ancestry and the illegitimacy of it. On weekends they got drunk. They didn't just drink, they got drunk. If one didn't get drunk Saturday night something was wrong with him, and they pointed it out to him Monday morning. While they were in the process of this weekend orgy they sought out, of course, the young ladies of like bent and then spent the rest of the week bragging about their conquests.

I did not find, nor did I look for, as far as that goes, any young man in that community who had the same feelings as I did. I could not bring myself to associate with the situation, and I spent my free time on the weekends in reading. I have always been grateful that my family, who believe that reading is a great gift to cultivate, taught me early to read and kept me encouraged in its practice.

I was shy. That may sound peculiar to some of you folk who know me, but I really was; and I was frightened of people. I was scared of the boys and men with whom I worked, and I was more frightened to go into crowds where I was not known. Consequently I did not seek out the ward in the town in which I was working.

But, on the other hand, neither did the bishop seek me out. Nobody sought me out. I doubt if they knew I was there, yet they must have done because the man for whom I worked was quite prominent, and he must have told somebody in the town that he had a young squirt from Salt Lake City building muscle at his expense.

I have often thought of what would have happened to me during the month or two that I was out that first summer if some good man had come over and said, "Look, Dil, next Sunday morning we are having a meeting. Why don't you come over to it?" I likely would have gone, but I confess to you that I didn't quite have the nerve to overcome

my fears and do it voluntarily.

Adolescent youths are shy—most of them. Adolescent youths are frightened of other people—most of them. To overcome that shyness and fear, and not mistake it for stubbornness, is the genius of men who work with boys.

Now it is different. We have a different program, and it is about that program I wish to speak. You know we have a system whereby if you notify a committee of the twelve composed of Brother Spencer W. Kimball and Brother Mark E. Petersen, machinery is set in motion to see that things I have just described don't happen. May I read from some of the reports which have come into the office of these two good brethren on matters concerning children.

This is about Mary. The names, of course, are fictitious. "After several attempts to make contact with Mary by my counselors, my wife and I visited her Friday. Then we brought her to MIA last Tuesday. We have assigned a Gleaner Girl to visit her and to take her to stake M Man and Gleaner functions, and we have assigned the ward teachers to call. We will keep our eye on her."

Now if you had a daughter away from home, wouldn't you feel relieved if you knew that the bishop and his wife saw to it that that girl had a chance to get into the ward? You would sleep at night, wouldn't you?

Here is another one. "Beth is a good girl and has been active in the ward in our town. She has never been away from home, nor ever lived in a large city. We hope she can be given a welcome in her ward in that city." And the bishop writes—that is, the bishop of the ward to which she went: "We have called on Beth several times. She is attending regularly. We haven't yet given her a position. We shall very soon. We shall keep our eye on her and check with her regularly." This word was conveyed to the girl's mother. She sleeps well at night, also.

Here is another one about Don, "a student who has been active here in our ward. He is attending his freshman year at Freshwater. We hope he will keep his values." And the second counselor at Freshwater writes, "I have per-



sonally visited Don at Freshwater, and invited him to our meetings. I will make it a point to see that he is visited by the campus ward teachers, and is invited to the Deseret Club functions. We shall follow through." And it gives one a comfortable feeling inside, doesn't it?

Another one. "Henry is the only member of his family who has joined the Church. He was active for a time, but has not done much in the past two years." He went to a certain city for employment. And the second counselor in that city writes: "I have been trying to reach this young man. Conditions are not of the best at his boarding-house. We have ward teachers and the senior Aaronic Priesthood committee calling at his house to influence him to enter our activities. We'll keep trying." That's it—"we'll keep trying."

Here's one from our own school. "Ann has gone to BYU, and has taught in Primary." And the bishop of a ward at BYU writes: "As always, a fine and rewarding member of our ward," and a fine rewarding feeling comes to father and mother when they hear that all is well.

Another one. "Kenneth Woods." No note about him—just his name and address—and then this report was sent to the home ward bishop. "We have tried to reach him but without success. We know where he lives; we have talked to his roommates; but either he hides himself when we call or he is too busy as to be rarely home. We have called and asked for him over the phone without success. We have left word for him to call, but he never does. The elders' president has gone there several times and told his roommates his purpose, but the boy has not yet responded. We do know that he has been out of work several weeks and that he is going to school, and that he seems to spend his weekends skiing. We shall continue to try."

Once in a while a stake president knows a situation, and he reports for the bishop. "The bishop reported," said he, "that she is living with three other girls, and the environment is not the best. Apparently she fell in love with a young man who was active but does

not now live our standards. This is also quite a problem for her. She is definite in her desire to be married in the temple. The bishop reports that Ann shows a desire to be active in the Church, and the YWMA officers have been alerted to follow through. Because of our interest I am sure the bishop will take a personal interest in Ann and her progress, and I am sure," he writes to Brother Petersen, "that the action on your part may have been the means of preventing a tragedy, because when we found her she was very low. The bishop's personal interview gave her an opportunity to clear her feelings, and opened the way for further activity. The bishop will also do what he can with other girls in this group."

A boy, secretary to a priests' quorum, is going to school. Notice of his move was sent in with a note that he is a good boy and no one needs to worry about him. The first reply which came in from the bishop: "Have been unsuccessful in contacting this young man at the college dorm. Will write him and try to make an appointment." A second reply came later. "John was happy for my visit. Said he didn't know which ward he should attend, so he didn't attend at all. Said he would be at priesthood meeting next Sunday morning, and is anxious to become an elder."

A recent convert—a young woman—left home and crossed three states to attend school. Unable to find any of our people, she attended the local Community Church. And then the nearest branch president received a card from the committee. He had to drive forty miles to meet her, and he reported: "She is in good spirits. She has a testimony. The nearest chapel is nearly forty miles, and she has no transportation. I have made arrangements for her to have transportation. She will be an asset to our branch." Suppose he had never learned that that girl was anywhere near, and she was left to herself and on her own?

Now this program is quite simple to apply. I shall repeat briefly the rules. If a daughter or a son is going away for a period, either to work or to school, all the parents need do is to notify the ward bishop of the fact. It is also in-

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cumbent upon the priesthood leaders, the young women officers, as well as the ward teachers, to be alert, to notify the bishop when such a person leaves. Promptly the bishop will send to the committee a card upon which he states the essential facts and gives the new address. It is quite essential that the new address be on the card.

The committee then processes the card, discovers to what ward and stake the young person has moved, and notifies the bishop of the ward or the president of the branch that that young person is there, and asks him to see that proper integration takes place. After that, contacts are made, the youth is integrated, and the report is made back before the file is closed. And if the youth is not integrated, the file is kept open until he either is reached or returns home.

It seems to me that we can do no better work for those of our young folk who are away from home, than to take this simple expedient of picking up a telephone and calling the bishop, and asking him to watch out for our children. No greater work could be done to safeguard them. You would be surprised at the great number who are immediately brought into activity in the wards to which they go.

### ELDER ELRAY L. CHRISTIANSEN

#### *Assistant to the Council of the Twelve Apostles*

In the song just concluded, were the words, "Why should we seek to earn a great reward, if we now shun the light?"

I believe, my brothers and sisters, that is the feeling I have had as I have thought of what I might say. What I shall say is given in the spirit of encouragement and commendation for the young, for the rest of us, and for all mankind.

According to the writings of Moses, the history of the world from the beginning to the end was revealed to Enoch when Enoch was permitted to look upon the world and see it as it was in the days of Noah, as it was in the Meridian of Time, and as it would be in the last days, or the days in which we now live. Enoch beheld all of the

Now, I pray the Lord will bless us in our effort to do this work. My testimony is that the President of the Church—President McKay—is a prophet. I support him as such with all my heart, and of course, with that goes the fact long since attested, that Joseph Smith was likewise a prophet, saw the Father and the Son, who commissioned him to bring forth the work of this last dispensation.

I ask blessings upon us all in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Combined Choirs and the congregation will now sing, "Come, Come, Ye Saints," conducted by Alma L. Dittmer. After the singing Elder ElRay L. Christiansen will speak to us.

The Combined Choirs and the congregation joined in singing the hymn, "Come, Come, Ye Saints," conducted by Alma L. Dittmer.

#### President David O. McKay:

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

inhabitants of the earth. He saw that after the flood had depopulated the earth, because of wickedness, it was after a time inhabited again. But then he saw that after a time, men were again forgetting God and were rebelling against the truth. He saw the Savior in the Meridian of Time lifted up on the cross as a sacrifice for mankind and as the Redeemer of the world. When Enoch saw all this, he wept. And he beheld also that Jesus wept. And Enoch asked of him, "How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

"The Lord said to Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden

of Eden, gave I unto man his agency." (Moses 7:29, 32.)

The Lord went on to explain to Enoch by saying that he and the hosts of heaven wept because of the rebellion of mankind, nevertheless, Enoch was assured that the Lord would come again in the last days, and that before his coming he would cause righteousness and truth to sweep the earth as with a flood, to gather out his elect from the four corners of the earth. Surely that has been going on ever since the Church came into being.

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy." (*Ibid.*, 7:67.)

By his supreme knowledge of the nature of man, both individually and collectively, the Lord sees the future of men and of nations, but even so the agency of man is not nullified. Individuals and free nations may choose wickedness and bring upon themselves sorrow and ultimate destruction, or they may choose righteousness and be preserved in peace.

In the Doctrine and Covenants we are told that in our day there are many who are "blinded by the craftiness of men who lie in wait to deceive." (D&C 123:12.) An example of this is seen in the relentless efforts that are made to have as many as possible become addicted to the use of products which not only degrade and weaken but which also impair the health and undermine the moral and spiritual qualities of those who are misled.

As expressed in the second epistle of Peter:

"And through covetousness shall they with feigned words make merchandise of you." (2 Peter 2:3.)

An example of how certain individuals intend to make merchandise out of us, if they can, is seen in the following statement taken from the *Brewers Journal*. I quote:

"Now I am going to talk about how to sell more beer and I mean a lot more. It is easy if you go about it in the right way. The place to sell more beer and ale is in the home. Home consumption, that is what I mean. That means sell

the women. Women do 90% of the shopping. Work with the grocery store and the super-market. The possibilities stagger the imagination. Why, you do not even have any competition. Promote beer as a beverage at mealtime. Beer is a food. Have the grocer give the woman a little booklet showing typical family meal combinations with beer, delicious, mouth-watering combinations and how to serve." End of the quotation. "Beer is a food." How ridiculous!

I hope that we will be aware of these scheming ways of some. I hope that we will not be gullible to this or to any other means of enticing us and pressuring us that they might make merchandise out of us.

The words of Nephi should put us on guard against such things:

"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (2 Nephi 28:31.)

What applies to us individually, applies to the nation as a whole.

At least two civilizations have previously occupied the land of America. They became a great people, a truly great people, who, like the people of today, found favor with God, but it is sad to read that both of these civilizations brought destruction upon themselves through disobedience and iniquity—actually because they rebelled against God. The Prophet Mormon tells us that the cause of this iniquity and their ultimate downfall came because as he said: "Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

"And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

"Now, they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them, therefore they did wilfully rebel against God." (3 Nephi 6:15-16, 18.) So it is with us today. We, too, are well-taught,

but many, too many of us, in the Church and out of the Church, are led away by crafty men whom the Adversary uses as tools, from the standards and the ideals the Lord has set for our happiness and our security.

Will history repeat itself? Shall we in this beloved land again lose our freedom because of disobedience? No nation rises above its religion. President Calvin Coolidge once wrote these lines:

"Our government rests upon religion. There are only two main theories of government in the world, the one rests on righteousness and the other upon force. A government of a country never gets ahead of the religion of a country."

This very moment finds our beloved nation tense and wondering. We are concerned about the increasing power and the intentions of rulers of other nations, and well we should be concerned, because Godless, ruthless men are determined by their satanic plan to subject all the world to their will, and admittedly, they are making amazing progress.

But the Lord has made a promise to the inhabitants of America which should give us hope and direction. It is recorded in the book of Ether, the second chapter, wherein the promise is made that this, being a choice land, no nation or combination of nations should take its people into bondage or captivity "... if they will but serve the God of the land, who is Jesus Christ." (Ether 2:12.) What a simple way to preserve our liberty and our freedom!

In a revelation in our day, through the Prophet Joseph Smith, the Lord has declared:

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn. . . .

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God." (D&C 98:8-9, 11.)

This is indeed a day of testing, not only the testing of rockets and missiles, but also the testing of our allegiance to God, the testing of our beliefs in God.

It is a day of sifting, a day when each of us must determine where we stand. To each member of the Church and to all people, I say, with King Benjamin (I hope I shall meet him someday), these words:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9-10.)

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember," he said, "that these things are true; for the Lord hath spoken it." (*Ibid.*, 2:41.)

I have no doubt, my brothers and sisters, that the course of this nation will be directed by the hand of God if we believe in him to the degree that we serve him and keep his commandments as a people and as a nation, for he has said, "If ye walk in my statutes and keep my commandments, and do them, . . . (Lev. 26:3.) . . . I will give peace in the land, . . . (*Ibid.*, 26:6) and will be your God, and ye shall be my people." (*Ibid.*, 26:12.) This I believe and I testify to the reality of God and of Jesus Christ and of those who represent him here at the head of his Church and kingdom today, and I sustain them with all my heart.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. Elder Richard L. Evans will now address us.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

The presence of this choice group of young people from the LDS Institute at Utah State University in Logan, and the remembrance of President McKay's meaningful address which devoted itself in part to youth at the opening session Thursday—in which he spoke of gratitude and guidance and faith and inspiration—suggest that I pursue some thoughts along these lines, if I may, on perhaps eight or ten topics each one of which could well be the subject of a sermon.

I should like to introduce what follows with some of Longfellow's eloquent lines, as he addressed himself to a group of young people upon returning, after fifty years, for a reunion of his college class:

"How beautiful is youth! how bright  
it gleams

With its illusions, aspirations, dreams!  
Book of Beginnings, Story without End,  
Each maid a heroine, and each man a  
friend!"

Because it is a story without end, the book of beginnings is exceedingly important, and I should like to suggest to these young people here and you out there, wherever you are, to the farthest reaches of time and distance, first that you seek counsel. Do not try to go it alone in life. Seek the guidance that President McKay spoke of, of prayer, the guidance of parents, of those who would lead you well in all decisions.

I should like to plead with you to have faith. The Lord will not leave you alone. Have faith in freedom, in the future, in God, in yourselves, in things to come, and in the wisdom of preparing well. (It has been well said that "Yesterday is a cancelled check; tomorrow is a promissory note; but today is cash.") Have faith in tomorrow, but use well today.

May I suggest that you keep flexibility in life, along with a steadfast firmness. Life does change. Many things change. We have to learn to change in some things, and we have to learn to distinguish between what we should

change and what we should not change—for the basic fundamentals are still irrevocably there. We cannot change principles or conduct without the consequences that come from conduct, no matter what changes there are on the face of things. Keep flexibility with firmness: watching the spirit as well as the letter of the law, not quibbling, not relying on technicalities; pursuing those things which lead to health and happiness, peace and a quiet conscience; learning to live with the light which the Lord has placed within us; and in all things moving as we need to, to adjust to surface considerations, yet standing firmly fixed in the principles and commandments and in the things of honor and justice and eternal truth and right that God has given; living in truth and decency; never giving way to sin or to cynicism; keeping control of ourselves, our thoughts, our actions, our utterances.

May I plead with you, also, keep a balance in life.

I am proud of what the seminary system of the Church is doing and the institutes from which these young people have come, and other organizations of the Church that help to balance the material considerations of life with the things of the Spirit.

Never become narrowly educated, but broadly so, feeding all sides of yourselves, reading and becoming acquainted with good books, with great minds and great men of the past; becoming acquainted with scripture and reading scripture itself. Do not be satisfied to read books about scripture or books about books, but go to the prime and the primary sources. You do not catch much of the spirit of Shakespeare merely by reading commentaries on Shakespeare. You capture it by reading Shakespeare, and so it is in large measure with scripture. Keep balanced in your lives and starve no side of yourselves.

Now, as to a willingness to work: Nothing ever does itself. Nothing ever memorizes itself. Nothing ever accomplishes itself—without the requisite

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effort. Carlyle said, "Men do less than they ought, unless they do all that they can." It is not enough just to try; we have to succeed. The Lord expects us to see things through.

May I plead with you one other thing? That you share the gospel and these great gifts that God has given. Call it referral, call it sharing the gospel, or whatever you will—that which we have, which others have helped to give us, we have an earnest obligation to share. Will you young men, wherever you are, point your lives towards missions, and you parents help them so to point? There is an old proverb which says, "When you drink of the water, don't forget the spring from which it flows."

Our lives are not our own. So much of others has gone into the making of all of us, into teaching, into training, into all that we have inherited, into all that God has given, and especially above all, the gospel. Earnestly we have an obligation to share it with others.

Would you look wisely toward your choices in marriage and remember that there is nothing that a good marriage so much needs as it needs character and common convictions? Respect and character and common convictions will compensate for many other things; nothing else will compensate for these. Love will not last long without respect and character and common convictions. Remember this, and make no hasty or shortsighted decisions.

May I suggest that you go all the way with the gospel, keeping all the commandments, for they all came from the same source. I do not know who in mortality, among men, would have the wisdom to choose one commandment, or several, and set aside some others. This would be presuming to set our wisdom against that which God has given. Go with his way all the way.

May I suggest humility and never the pride of learning. Be patient. There may be some seeming discrepancies. Do not worry about them. Eternity is a long time. I have a great respect for learning, for academic endeavor and the university atmosphere. I have spent many years of my life in one way or an-

other going to or in being associated with some great institutions of learning. I have a great respect for science and scientists and for the search for truth. But remember this: science after all (even when it is true and final and factual) is simply man's discovering of a few things that God already knows and controls in his ordering of the universe. We are, after all, a bit like Newton who said of himself that he was like a child handling a few pebbles on the shore while the great, limitless, eternal sea was before him. God has not told us all he knows. We believe in continuous revelation. Be patient. Keep humble and balanced in all things.

Keep courage. Do not feel sorry for yourselves. Whatever you do, do not feel sorry for yourselves. You live in a great age of great opportunity. I remember the words of one very sharp and shrewd observer who said, "Whenever I hear someone sigh and say that life is hard, I am tempted to ask 'compared to what?'" What are the alternatives? No one ever promised us it would be easy. It is a schooling; it is an opportunity; it is a learning period, and a wonderful one. Despite all the disappointments and difficulties, the great and ultimate rewards are beyond price.

Keep faith. "And, if you keep my commandments," the Lord God has said to us, "and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

Now, it will not be long, in reality, in these quickly moving days when you, my beloved young friends, will be taking over from us. I started with some lines from Longfellow. I should like to offer some others at this point from the same meaningful poem that he wrote on the fiftieth anniversary of his college class:

"And ye who fill the places we once filled  
And follow in the furrows that we tilled,  
Young men whose generous hearts are  
beating high,  
We who are old, and are about to die,  
Salute you; hail you; take your hands  
in ours,

And crown you with our welcome as with flowers!"

When we sing, "We Thank Thee, O God, for a Prophet," my beloved friends, it is not just for a prophet of the past, but with a great gratitude in our hearts for the prophet of God that he has given us in this day, for whose leadership I acknowledge with you my gratitude to God, and also the literal divinity of the Lord Jesus Christ and the appearance of him and his Father to a Prophet of the last dispensation, even Joseph Smith.

I have a great respect for all men and their beliefs, but think it not a

strange thing that in a kingdom, the kingdom of God, there should be specific requirements and commandments, and a way that God has given for our realizing the highest happiness and peace and progress.

May we follow that way, may we share it, may we keep faith, I pray, in Jesus' name. Amen.

### President David O. McKay:

We have just listened to Elder Richard L. Evans of the Council of the Twelve. Our concluding speaker will be Elder Spencer W. Kimball of the Council of the Twelve.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

When I was a little boy in Primary and Sunday School there was one song we sang almost more than any other. One verse and chorus go like this:

"O Galilee! sweet Galilee! Where Jesus loved so much to be;  
Oh Galilee! blue Galilee! Come, sing thy songs again to me.

"And when I read the thrilling lore  
Of him who walked upon the sea  
I long, oh, how I long once more  
To follow him in Galilee."

And at last after many years, that longing was fulfilled, and I saw his beloved Galilee. Would you like to make a little hurried trip with us to the land of milk and honey, the land our fathers loved?

We stand on the steepened hill rising north from the blue, blue sea of Galilee. We are hundreds of feet below sea level. It is winter, and the air is crisp, and our top coats are little enough. Our guide points out locations, at least some of which are authentic. Here, he says, sat the multitude while the Master expounded the never-dying "Sermon on the Mount." Below us lies the sea he loved. It is smaller than we expected. We can see the whole of it in one glance. It is not unlike a great heart in shape or function for its fluid has

been the life blood of millions of people through many ages.

This is the sea of miracles. We see it calm and placid, and again, rough and boisterous. Countless fish from it have fed countless peoples. It was crossed numerous times by the Savior in little boats, in larger ships; and in its cool waters, tired feet were cooled. Its wild waves were calmed by his single command: "Peace, be still!" He walked on its surface; he preached from its shores. Not far to our left gathered the thousands whose hunger was satisfied on the miracled increase of loaves and fishes.

And we can almost see the disciples gathering up twelve baskets of residue after 5,000 had fed on five loaves and two fishes. We seem to see the four special fishermen with their nets and boats. Here Peter grappled with a fish which had in its mouth a coin for taxes. Down there he walked on the water; and when his faith waned, it was supplemented by that of the Lord. With our Testament open we read of the ministry of Christ, for this was the scene of much of it. We ask for the cities in which he lived and performed so many miracles, for we remember that in this area of but a few miles much of his work was done, much of his ministry was accomplished. We would like to walk through the triplet cities

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so often visited: Bethsaida, Chorazin, and Capernaum. We see no spires nor towers, nor walls. We ask our guide: "Where is Chorazin?" He shakes his head. There is no Chorazin. We conclude it must have been on those hills above where now are sprouting grain and vegetables and dry weeds.

"Then where is Bethsaida?" we ask. "Where is that noted city where so many sick were healed and the lame were made to walk; where deaf could hear and lepers lost their curse? Where is his favorite place he often lodged, the home of Andrew, Peter, and Philip, his dearest friends? Where is old Bethsaida, the house of fishers, the place of miracles, the seat of gospel teachings, where fishermen became apostles?" In these very few miles much of interest happened. "Where is Bethsaida?" Our guide shakes his head again. There is no Bethsaida. "Capernaum, then?" we ask, "Where is that important place, the port where fish were loaded, traded, marketed?" He shakes his head again, then smiles as he thinks it through and changes the accent, and "Oh, you mean Capernaum." He shows us the ruins of a large synagogue.

If this was of the Messianic period, it is the sole survivor. A back wall, great stones tumbled in disarray, some olive presses are mute reminders of long ago. But that can't be Capernaum, his own city, the great Capernaum, the haughty, wicked, rebellious, Capernaum!

Now we realize that we should not have expected to see these cities, for were they not doomed 1,900 years ago? Have we forgotten the prophetic curse of the Master? In their unrepentant attitudes toward the Savior of the world and his exalting message, Christ warned: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." We found that Tyre and Sidon still exist on the Mediterranean coast.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought

down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 11:21-24.)

And then we remember that only prophets and angels had visited Sodom to call that people to repentance, but for these tri-cities the Creator, the Lord, the Christ had come in person and for nearly three years had dwelt among them and performed the miracles and taught the gospel. They had ignored and rejected him. (We cannot remember ever reading about any Church branches in these cities.) Sodom and Gomorrah went up in smoke "as the smoke of a furnace." If these cities were more rebellious than Tyre and Sidon, more corrupt than Sodom, and more wicked than Gomorrah, we think we understand.

We bathe our tired feet in the rippling waters of the shoreline. We look for remains of former cities. A few stones lapped by the water are rounded or squared. Could they have been a part of a synagogue, the home of Peter, the remains of a stone harbor, the walls of the centurion's place?

We move to the Jordan, the deepest ditch in the world, the liquid backbone of Palestine. "The river that goes down" is an appropriate name, for it descends in many streams from snow-covered Mt. Hermon in thousands of leaps and falls and gurgles to saunter through the valley of Hula and take a kind hospitable rest in the blue of Galilee. It tears and twists ever more swiftly downward in an almost incredibly sinuous manner from the sweet waters of the fountains and melting snow to the bitter dead waters of the salt sea, 2,500 feet lower.

This Jordan is not so unlike our own Jordan in this Salt Lake Valley. Squirming, twisting, burrowing madly, reversing, side to side, turning, writhing like a serpent, meandering like a lazy tide-water stream but in places pushing, hurrying swiftly down its circuitous way. It loops in quarter, half, and three quarter turns and travels two hundred miles of river in a sixty mile distance,



covered three to ten feet deep and ninety to one hundred feet wide. It flows swiftly, some of the way through its whirlpools, cascades, and winding through the jungle growth. And we are on its banks not many miles from where it spreads gently into the sea, where it also dies.

The Jordan—the famous Jordan! (We open our Bibles and read.) Across and beyond, not many miles is Mt. Pisgah. We fancy we see an old bearded man whose “eye was not dim nor his natural force abated.” He climbs the heights as commanded:

“Get thee up into the top of Pisgah,” said the Lord, “and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.” (Deut. 3:27.) It is a little land. Moses could see Mt. Hermon to the far north, the Mediterranean to the west, south and east to the deserts and the country in between. Miles are short unless one travels on foot or by donkey as did the Savior. From Dan to Beersheba he can see almost the whole of Palestine spread out before him like a huge elephant hide, wrinkled in hills and valleys and thicker and heavier on top and thinning at the edges where are the Jordan and the Mediterranean.

We fancy we can see the hordes of Israelites coming from the south, four decades earlier released from Egypt's thralldom. They come with their families and burdens to this river, too deep to ford. Moses has been left behind, but Joshua commands, and the Jordan dries as did the Red Sea before them. And Israel with their bundles, animals, burdens, flocks, and families crossed this winding muddy river to the promised land on which we stand. We turn westward. About three miles are Gilgal ruins, the first camp of Israel on the west. And a little farther is Jericho, the old and the new. The ancient one is in ruins and its tumbling walls, buried for ages, are now excavated. These crumbling walls fell when the ram horns of the people of Joshua rent the air and when the tramping of hordes of feet seemed to shake them. Beyond is the precipitous mountain between here and Jerusalem where, tradition

claims, is the Mount of Temptation, where the divine voice commanded, “Get thee behind me, Satan.”

We are back on the banks of the Jordan where it is narrower and swifter. We fancy we see Elijah and Elisha cross the miraculously drained river bed. From here we see the towers of Jerusalem on the crest of the high western hills. The river still intrigues us. Abraham, Lot, and Jacob waded it; Joshua and Israel crossed it; its fords were fought over; it was a barrier against enemies and a hiding place for fugitives; in it the Syrian captain left his leprosy; here Elijah crossed dry shod, and here Elisha received Elijah's mantle. Here John preached, and here was the Lord baptized to fulfil all righteousness. We tread lightly, for this is sacred ground. We reabsorb the story as we read. We fancy we see in the muddy water two people and one is immersed. A holy voice speaks, and we hear impressive words, “This is my Beloved Son in whom I am well pleased.”

We climb the sharp hills to the west, reluctantly leaving the sacred spots made holy by the presence and works of the Master. Perhaps these very hills may be the ones in which he sought solitude so often as he climbed the mount apart.

Through grain fields, over hilly areas, and through the great valley of Jezreel, with a distance less than from Salt Lake City to Ogden, we come to Megiddo. Let us stand on this abrupt eminence, for from here we can see much of Galilee. This steep hill goes back near the beginning. History grew up here. Many civilizations have come and gone, and the debris tells scientists that the ruins of the 20th civilization is the one on which we tread. This is Megiddo or Armageddon—Megiddo, the ancient—Megiddo, the scene of mighty conflicts—“Battle Mountain,” it could be called. This hill has witnessed the caravans of traders for many centuries—caravans laden with treasures for trade around the fertile crescent and the East. This hill has seen armies of great nations, training, camping, fighting, bleeding—Egyptians, Assyrians, Canaanites, Israelites, Persians, Greeks, Romans, Saracens, Crusaders, the Turks, and the British.

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Soil here was fertilized with human bodies—soil here was drenched with human blood.

We climb the ramp walk on the farther side and pick gorgeous scarlet poppies as we climb. Did not the Savior say something about Solomon in all his glory not being arrayed like one of these?

Here Solomon stabled his horses and stored his chariots. Here are the excavated silo pits in which their barley and other feed was stored; here certainly were some of Solomon's "forty thousand stalls for horses for his chariots, and twelve thousand horsemen." (1 Kings 4:26.) Below us is the fertile, watered valley of Esdraelon, where grew the barley and the straw stored in the silos for the king's horses and dromedaries. His horses were prized ones, costing in Egypt 150 shekels of silver, and a chariot, four times the amount. They must have the best food and lodging. Below in the checkered valley grew the barley, the vegetables, the fruits, the grapes.

Beneath us is the brook Kishon. To our left is the Carmel range, and here was Elijah in his memorable contest with the priests of Baal. Mt. Carmel stones made the altar, Mt. Carmel wood was the fuel. Mt. Carmel saw the defeat and route of 400 idolatrous priests of Baal and the great triumph of the prophet of the God of Israel.

Across the little valley in a clump of green is Endor. Just those few miles away. Disguised King Saul and the witch of Endor were here. What consternation must have enveloped the perturbed Saul as he was told his army would be captured; he and his sons would be killed. The Lord could have walked here many times. It is near Nazareth.

A little to the right is Nain. We fancy we see the large crowd of people with the Master at the head walking into the little village. A funeral procession is en route to the cemetery, and they meet at the city's gate. A few minutes pass, and the mourners turn around and return to their homes. A miracle has happened—a dead man is now a living soul. The widow is overjoyed. The restored lad is speaking.

The Nazarene may have been acquainted with and sympathetic with this widow, for Nain is but a few miles from Nazareth. Across to the left is the rounded Mt. Tabor. It looks like a gigantic basketball with its lower seventy percent buried. It is wooded. We read our New Testament again. Here is reputed to be the Mount of Transfiguration. If that be true then up these steepening slopes walked the Lord with Peter, James, and John. There they would meet in conference with Moses and Elias, and three humble fishermen apostles would hear from the overshadowing cloud the voice of the Eternal Father in heaven introducing his Son Jesus Christ as his Beloved Son in whom he was well pleased; and here would Peter say: ". . . let us make here three tabernacles; one for thee, and one for Moses, and one for Elias," and here would unspeakable things be told and authority be given.

Beyond Tabor, not very far is Cana, the place of the miracle of the wedding feast. Jesus and his family might have been well acquainted in nearby Cana.

To the left of Tabor and across the valley of Jezreel, in the cup in the cluster of hills, is the boyhood home of the Savior. That is Nazareth toward the top of the long canyon draw, the city of gnarled olive trees and threshing floors. There are the old stone houses of the ages past. There are the caves in which he played, the hills he climbed, the places where he worked.

And this is Galilee, and in a glance we can see the haunts of Jesus' growing-up years and his ministry. He likely knew every hill and vale, every creek and valley. He surely knew many of the people, for distances were not great and people not too numerous. Here and in the plains below he must have learned the many lessons of his parables. Birds of the air, the foxes in their holes, the lilies of the valley, the olive press, the plow, the waving grain, the wine press, the watchmen towers. It would be from one of these sharp hills that his townspeople would have thrown him to death—perhaps the only inhabitant which would ever be prominent enough to be remembered by history. Perhaps in those very caves or tombs was he

able to escape from their fury to leave forever the city of his growing up.

We stand upon Mt. Olivet, the mile-long mountain above Jerusalem. It is a long, rugged way to its top, but the Lord must have climbed it numerous times. Behind the mount but a few short miles is Bethany where he visited his loved friends Mary and Martha and Lazarus whom he brought out of the tomb when four days dead by the single authoritative command, "Lazarus, come forth."

Below us is the Kidron Valley, deepening sharply down to the Pool of Siloam where the fountain water comes forth from the mountain on which the city stands. Here the blind man came to see, when he washed the clay and spittle from his eyelids in response to the command, "Go, wash in the pool of Siloam."

Above are the high up, irregular city walls and within them the narrow streets, the cave-like shops, the dark passages, the wailing wall. Nearest us are the temple precincts, where the courts and towers were so important in those centuries when history was being made. Beyond is Golgotha, the place of the skull, the hill of crucifixion. There he suffered and bled and died. Not far from the mount is the garden tomb thought to be the sacred one where the lifeless body of the Redeemer lay, and immediately outside of it the garden into which he emerged from the tomb where he said to Mary, "Touch me not; for I am not yet ascended to my father." (John 20:17.)

At the foot of this mount is Gethsemane where his sufferings were beyond all mortal comprehension. We climb this lofty Mount of Olives to its rounded top and stand on sacred ground. Here Christ's earthly ministry was completed; here the apostles gathered about him, saw the overshadowing cloud receive him out of their sight, and breathless, stood in awe and wonder as the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

To visit the places where such momentous happenings affected the eterni-

ties of us all was most interesting and intriguing and added color to our picture, but we did not need to walk through the Holy Land to know eternal truth.

We realized it is not so important to know whether Mt. Hermon or Mt. Tabor was the transfiguration place but to know that on the summit of a high mountain was held a great conference of mortal and immortal beings where unspeakable things were said and authoritative keys were delivered and approval was given of the life and works of his only Begotten Son when the voice of the Father in the overshadowing cloud said: "This is my Beloved Son, in whom I am well pleased." (Matt. 17:5.)

Not so important to know upon which great stone the Master leaned in agonizing decision-prayers in the Garden of Gethsemane, as to know that he did in that area conclude to accept voluntarily crucifixion for our sakes. Not so needful to know on which hill his cross was planted nor in what tomb his body lay nor in which garden he met Mary, but that he did hang in voluntary physical and mental agony; that his lifeless, bloodless body did lie in the tomb into the third day as prophesied, and above all that he did emerge a resurrected perfected one—the first fruits of all men in resurrection and the author of the gospel which could give eternal life to obedient man.

Not so important to know where he was born and died and resurrected but to know for a certainty that the Eternal, Living Father came to approve his Son in his baptism and later in his ministry, that the Son of God broke the bands of death and established the exaltation, the way of life, and that we may grow like him in knowledge and perfected eternal life. And this I know, and give my solemn witness, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Spencer W. Kimball of the Council of the Twelve has been our concluding speaker.

Tonight at seven o'clock the General

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Meeting of the Priesthood of the Church will be held in this Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthod session will not be broadcast, but in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this meeting will be relayed by closed circuit to members of the Priesthood assembled in more than 285 other Church buildings from Coast to Coast, and in eleven locations in Canada. The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West.

The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast should be in their seats no later than 9:15. It is requested that the audience kindly remain quiet during this broadcast.

Elder Mark E. Petersen of the Council of the Twelve will be the speaker over Columbia Broadcasting System's Church of the Air program over KSL tomorrow morning at 7:35 o'clock.

The singing for this session has been furnished by the Combined Choirs of the Logan Institute of Religion and the Utah State University, under the direction of Alma L. Dittmer, with Frank W. Asper at the organ.

We are happy to have these young people with us, and as indicated in anticipation this morning, we have been inspired by their singing. I wish to commend this group of singers for their rapt attention to the messages given by the leaders of the Church today. They have been on television as well as others here with us today. I have passed you a glance every once in a while and I commend you as ladies and gentlemen. You have set an example to all students, to all young people.

There come to my mind now, these lines to young folks:

You ought to be fine for the sake of the folks

Who think you are fine.

If others have faith in you doubly you're bound

To stick to the line.

It's not only on you that dishonor descends:

You can't hurt yourself without hurting your friends.

These lines, I think, are even better:

You ought to be true for the sake of the folks

Who believe you are true.

You never should stoop to a deed that your friends

Think you wouldn't do.

If you're false to yourself, be the blemish but small,

You have injured your friends; you've been false to them all.

For friendship, my boy, is a bond between men

That is founded on truth;

It believes in the best of the ones that it loves,

Whether old man or youth;

And the stern rule it lays down for me and for you

Is to be what our friends think we are, through and through.

—Edgar A. Guest

Thank you, boys and girls. It seems only a few years ago that some of us old fogies were just as young as you. How quickly time passes. God bless you. Thank you and the Board and the Faculty and all, and this in behalf of thousands who have been inspired by your singing.

The Combined Choirs will now sing, "The Lord Is Great." The benediction will be offered by Elder George C. Ficklin, president of the South Bear River Stake, after which this Conference will be adjourned until seven o'clock this evening.

The Combined Choirs of the Logan Institute of Religion and the Utah State University, under the direction of Alma L. Dittmer, with Frank W. Asper at the organ, sang, "The Lord Is Great."

Elder George C. Flicklin, president of the South Bear River Stake, offered the closing prayer.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held Saturday evening, April 8, 1961, at 7:00 p.m.

President David O. McKay presided and conducted the exercises of the meeting. The Tabernacle Choir Men's Chorus, with Richard P. Condie directing and Alexander Schreiner at the organ, furnished the choral numbers for this meeting.

President David O. McKay made the following remarks as an introduction to the services of this meeting:

### President David O. McKay:

You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 285 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder Richard P. Condie as director, and Alexander Schreiner at the organ. We shall probably also have a solo from Brother Dennis Clancy.

We shall begin these services by the Tabernacle Choir Men's Chorus singing, "The Spirit of God Like A Fire Is Burning." After the singing Elder J. Earl Lewis, former president of the Canadian Mission, will offer the invocation.

The Tabernacle Choir Men's Chorus sang the hymn, "The Spirit of God Like A Fire Is Burning."

Elder J. Earl Lewis, former president of the Canadian Mission offered the invocation.

### President David O. McKay:

The Tabernacle Choir Men's Chorus will now sing "Pilgrim's Chorus," directed by Elder Richard P. Condie.

The Tabernacle Choir Men's Chorus sang "Pilgrim's Chorus."

### President David O. McKay:

Our first speaker this evening will be Elder Franklin D. Richards, Assistant to the Twelve.

## ELDER FRANKLIN D. RICHARDS

### *Assistant to the Council of the Twelve Apostles*

My dear brethren, I pray that the beautiful prayer that was offered by President Lewis may be answered in my behalf. I am aware of the responsibility that rests upon me, and I appreciate the opportunity of speaking to you tonight.

I rejoice in the wonderful messages that we have heard from President McKay and others who have spoken to us during this conference, and I am inspired by the great vision of our leaders. I am grateful for the knowledge that I have of the restored gospel and for the knowledge that I have of my Father in heaven and his Son Jesus Christ. The Prophet Joseph Smith is a great inspiration to me, and I thrill in testifying that God the Father and his Son Jesus Christ did actually appear to him in the Sacred Grove.

I thrill throughout my body, mind, and spirit when I testify to the truthfulness of that great vision—the first vision of the Prophet Joseph, and I appreciate the wonderful things that the Prophet did in restoring the Church—he was an instrument in the hands of the Lord in restoring the gospel and the priesthood to the earth in this dispensation. I, like you, love and respect our great prophet and leader, President David O. McKay, and I know and testify that he is indeed the prophet of the Lord and the head of the Church of Jesus Christ on this earth today.

Now, brethren, truly the kingdom of God is going forward that the kingdom of heaven may come. President McKay has counseled us that every member of this Church should be a missionary.

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Tonight my heart is really filled with the missionary spirit. Heretofore the missionary work has been performed chiefly by full-time missionaries and stake and district missionaries. Now as President McKay has told us, each and every one of us has the opportunity of being a missionary. What a glorious opportunity this really gives us when we appreciate what we can do as members of this Church in spreading the gospel.

Another great prophet, President George Albert Smith, said on the anniversary of the first hundred years of the Church: "As we stand on the threshold of a new century, as representatives of the Church of Jesus Christ in all walks of life, we have the responsibility to go among the people at home and abroad, and great will be our happiness as we participate in this new era of growth and development that lies ahead."

Yes, brethren, we are truly in a new era of growth and development, and personally I am grateful and thankful to be a part of it. Realizing this new era, the leaders of the Church are doubling the number of full-time missionaries, and more stake and district missionaries are being called today than ever before. Formerly, the missionaries spent a large part of their time in finding someone to teach, but now with every member of the Church being a missionary, by using the "share the gospel" program, the members, in effect, find the people to teach, and the missionaries now can spend a very large part of their time in teaching, mainly in groups.

This group teaching we have found to be very effective, both in saving time in teaching and in the psychology that results from teaching in groups. But, you may say, how can I be a missionary and participate in the "share the gospel" program? Well, there are several ways.

First, you can invite your nonmember friends, relatives, neighbors, business associates, or others that you might casually contact, into your homes, preferably in groups, and then let the full-time, the stake, or the district missionaries teach them the gospel.

Second, you can do missionary work by using the referral system. By the

referral system we mean sending the names of those friends or relatives who live outside of the area that you are living in, who you think would be interested in the Church, to the stake or mission president in the area in which the people live.

This morning we heard of the referral that resulted in the conversion and baptism of President John Taylor. Many wonderful people are being brought into the Church now through this referral system.

Third, invite your nonmember friends to attend auxiliary meetings and other Church meetings with you. Fourth, live your religion, love your neighbor. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Elder Harold B. Lee, in touring the Northwestern States Mission last summer, said, "This means let your light so shine that men shall be led to join the Church, or the kingdom of God."

But I can hear many of you say, "I know my friends and relatives wouldn't be interested. I have tried for years to talk to members of my family about religion, and it seems to irritate them," and other such things. But I ask you, do you really know that your friends would not be interested? Have you asked them? I suggest that you do ask them.

The people of the Northwestern States Mission, where I presided as president during the year 1960, as well as in many other places, have found thousands of people who are interested, who they thought were not interested, and this by merely asking two important questions, which you can do. First, "What do you know about the Mormon Church?" And regardless of their answer, "Would you like to know more?"

We found that approximately two out of every three that are asked these questions say, "No, I am not interested." In that event, just pass them off, possibly with a casual, "Well, maybe some day you will be." But don't irritate them or press the situation. There are thousands and thousands that are waiting and wanting to hear this message, and they have a right to hear it.

The one out of three who says, "Yes, I would like to know more," is the one to invite into your home for a group meeting with the missionaries. Or if that is not possible, give that name to the missionaries. I personally regularly ask these two questions: "What do you know about the Mormon Church?" and then, regardless of the answer, "Would you like to know more?"

By doing this almost daily I find many, many fine people who say, "Yes, I would like to know more," and I have never been embarrassed yet in asking that question. I have turned many, many fine referrals over to our missionaries. In fact, there is hardly a day goes by that I do not get a referral by asking these questions.

In asking groups of members all over the country to ask these questions, many times I have sensed a feeling of skepticism, but almost always afterwards someone has written me or sent word to me saying that although he was doubtful at first, he tried asking the questions, and was happily surprised to find many saying, "Yes, I would like to know more."

The opportunity will present itself to you as you go about from day to day if you are thinking about it. So I suggest, do think about it, and try it. Let's assume that a hundred members in a ward or branch asked these two questions only once every other day. They would ask on an average of three hundred a week, and experience has shown that approximately one out of every three will answer that he would like to know more. On this basis the missionaries would have about one hundred new people to teach each week in that ward or branch, probably many more than all of the full-time and part-time missionaries could possibly handle.

Keep in mind also that the young people as well as the old ask these questions, and the younger ones do not seem to hesitate like some of us older ones. I have some remarkable instances that I wish I had time to tell you about. Sometime maybe I can.

Speaking of referrals, I would like to read from a letter that I received just about two or three days ago from a person who apparently thought I was still president of the Northwestern States

Mission. I have sent the letter on to President Don C. Wood. She said: "Dear President Richards: Ever since I joined the Church three and a half years ago I have wished all my friends and relatives had the same opportunity to investigate the gospel, and I have decided it's time that I asked to have missionaries sent to my relatives. Most of them seem interested and curious about our Church since my brother and I joined it, so I am hoping and praying that they will recognize the truth when they hear it. It certainly leads to the happiest way of life, and I know I could have avoided pitfalls if I had only found it sooner. It's wonderful to have the true gospel to guide your children through their lives, and so dangerous to try and raise them without it." Then she listed the names and addresses of twenty-five friends and relatives, saying she would appreciate very much having the missionaries call on these twenty-five people, and she would be praying that they would be as happy to receive the gospel message as she had been.

As I left the Northwest in December, more than a thousand referrals were passing through our office each month, members wanting to share the gospel with friends and relatives, knowing the joy it would bring into their lives. Brethren, this is the "share the gospel" plan at work through the referral system.

I would like to say a few words about the auxiliaries as missionary aids. Invite your friends to attend the auxiliary meetings with you. I would say that this is one of the easier ways that we have of sharing the gospel. As an officer or teacher, or even a member of one of these auxiliary groups, you can be a missionary by following this program. You and the members of your family not only invite these people but make appointments to pick them up to attend Sunday School, Relief Society, Mutual, Primary, Sacrament meeting, or any other of the Church meetings.

Likewise, you can take these people to the social functions being given by the auxiliary organizations. They offer very pleasant occasions for these non-members, and when they come to feel the warmth and friendship that they find in this association, they are much

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more susceptible to the teachings of the gospel.

This is a very practical way that you can participate. A striking example of this is an incident that happened last year in the Northwest. Sister Freeman, a convert of about two years, was serving as president of the Relief Society in one of the branches. There had been no missionaries in this branch for some time. In the spring, we discussed the "share the gospel" plan with the members of the branch, and we sent two missionaries in with instructions to use the "share the gospel" program. Soon after they arrived, they got in touch with Sister Freeman, and she wrote to me saying this: "A special thanks for sending these fine missionaries to our branch. We are thrilled and very thankful, and we are reorganizing our visiting teachers so that the presidency will be free to visit any contacts that the missionaries ask us to."

About six months later I was interviewing one of the elders working in the area. I asked him how things were going in the branch. He said, "Simply great. Do you know how many non-member women were out to the opening Relief Society meeting in the branch?" I guessed six or eight, which I thought would be pretty good. He said, "Thirty-four!" This, brethren, is the "share the gospel" plan in action in the Relief Society. Thanks to Sister Freeman and her fine members, because of this activity many wonderful members are now enjoying the benefits of the gospel.

As a result of the "share the gospel" plan, actually thousands of people are being brought into the Church every month. The effectiveness of this plan is especially impressive in the Northwestern States Mission, where we adopted it early last year. By the members of the stakes and districts working with the full-time missionaries, 775 converts were baptized in January and February of this year, compared with 106 a year ago—nearly seven and a half times as many. This figure does not include many more baptisms by stake missionaries.

In the eight eastern United States and Canadian missions that Sister Rich-

ards and I visited during January, February, and March of this year, the "share the gospel" plan has been introduced, and the number of baptisms so far this year is approximately double that of a year ago for a comparable period. But amazing as these figures sound and are, the important thing is that a great many more of God's children are enjoying the blessings of the gospel than otherwise might be.

And what is our responsibility? It is to give every one of God's children the opportunity of enjoying the blessings of immortality and eternal life. As Jesus said to Nicodemus, a ruler of the Jews, ". . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Yes, baptism is necessary, and we must be baptism conscious. On several occasions bishops and branch presidents have said to me, "President, having all of these people coming into the Church is wonderful. We need them." But also another great blessing is received by members participating in this "share the gospel" plan. Many who had been relatively inactive became active again. An increased spirituality is definitely noticeable among the ward members who are sharing. It is like love, as you give it to others it increases in yourself.

Further, by members sharing the gospel with friends a great many very fine converts are coming into the Church, many who are making wonderful leaders almost immediately after baptism.

Brethren, remember the word of the Lord to the Prophet Joseph: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Yes, the "share the gospel" plan is really here. Every member of the Church a missionary! This also means



group teaching to a very large extent, and this plan is very simple and extremely effective. President Moyle has said: "We can go out into the mission field, we can go out into the world, we can go into our lives, and accomplish anything that we desire to accomplish. Whenever the Lord calls upon us to do anything, he makes us equal to the task."

I know this is true. Let everyone of us be a missionary. It is wonderful. And may we have the faith and the determination and the courage to make

this "share the gospel" plan an effective vehicle in bringing great numbers of souls into the kingdom of God. Let us always keep in mind that the purpose of missionary work is to bring souls into the kingdom of God through the ordinance of baptism.

May the Lord bless us to this end, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Gordon B. Hinckley, Assistant to the Twelve, will now speak to us.

### ELDER GORDON B. HINCKLEY

*Assistant to the Council of the Twelve Apostles*

My dear brethren, I count this a great privilege and a great opportunity. I feel the weight of this responsibility and seek the inspiration of the Lord. As I envision the vast network of Church buildings, 285 of them reaching all the way to New Zealand across an expanse of 12,000 miles, with thousands upon thousands of men and boys who are assembled tonight, I think of Wilford Woodruff's story of the first meeting that he attended with the Prophet Joseph Smith.

On a Sunday morning in 1834 in Kirtland, Ohio, all of the priesthood were called together. They met in a little, rough log cabin. Hyrum Smith, Oliver Cowdery, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, and William E. McLellan all spoke, and then Joseph spoke and said: "I want to tell you this: You know no more concerning the results of this work and what lies before you as elders of Israel, and before this people, than a group of children." He then went on to say that this work will fill the whole earth, and all nations will have to hear the proclamation of the gospel. (*Mill. Star*, Vol. 54, p. 605.)

Were those men here tonight they would marvel at the accomplishments that have been wrought. Never has the work of teaching the gospel moved so splendidly forward as it is moving today. Never before was so much being accomplished. I think you may be interested to know that during the ten years that President McKay has stood

as President of the Church, more than 24,000 full-time missionaries have gone into the field, notwithstanding the fact that many of our young men were prohibited from going because of military problems beyond their control. During this same period more than 261,000 converts have been baptized into the Church. I can think of no more fitting memorial to the marvelous work of our great missionary President than the fact that in these last ten years more than a quarter of a million people have entered the waters of baptism. There were 48,500 plus last year, the equivalent of ten or twelve average stakes, and a hundred wards.

We now have approximately 8,500 missionaries in the field who are working, I think, as missionaries have never worked before, averaging 210 hours a month of actual proselyting per missionary. We have approximately seven thousand additional missionaries in the stakes. But with all of these, "the laborers are few and the harvest is great." (See Luke 10:2.)

"... Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

I believe, my brethren, with all my heart that the field is white ready to harvest. We had nearly 50,000 baptisms last year. I think it not at all unrealistic to believe that we could have 100,000 converts a year in the Church if all of us were alert to the opportunities that are about us and would go to work

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accordingly. I think the answer to the increased number of converts does not lie particularly in our methods—effective as those methods are. Rather, I think we are living in the day of the fulfillment of the word of the Lord given through the Prophet Joel, and repeated by Moroni in his first visitation to the Prophet Joseph.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh. . . ." (Joel 2:28.)

I believe, my brethren, that we are living in the day when the Spirit of the Lord is being poured out upon all flesh.

To Peter, Jesus said,

"... Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) I believe, my brethren, that that great admonition applies to the men of the priesthood of the Church of Christ: "... when thou art converted, strengthen thy brethren." When thou art converted, go thou and convert thy brethren. This is our responsibility.

What will it take to do it?

First, it will take an awareness of our responsibility and our opportunity. Great and magnificent as is the work of the more than 15,000 missionaries who have been set apart, I am convinced that we have a far greater force for teaching the gospel to the world in the membership of the Church—"every man a missionary"—as has been said here so convincingly tonight. "Every man a missionary!"

Anyone can do this, whether you're rich or poor, whether you're bond or free. I think every member of the Church has the capacity to teach the gospel to nonmembers. I was told the other day of a crippled woman, homebound, who spends her days in a wheelchair, who has been the means of bringing thirty-seven people into the Church. An awareness, brethren, we need an awareness, an everyday awareness of the great power that we have to do this thing.

Second, a desire. I think many of us realize that we could do it, but we lack the desire. Let every man single out another, a friend. Let him get on

his knees and pray to the Lord to help him bring that man into the Church. I am as satisfied as I am of anything that with that kind of prayerful, conscientious, directed effort, there isn't a man in this Church who could not convert another. I think of a phrase that has been quoted by Brother Richard L. Evans: "If not I, who? If not now, when?" I leave that thought with you.

Third, the faith to try. It is so simple. As Brother Franklin D. Richards has pointed out, this is not complex. It is simple. We have in the Northern Far East Mission of the Church today a beautiful and capable Japanese girl, born in Honolulu. I said to her, "Were your folks members of the Church?" "No, they were Buddhists." "How is it then that you are here?" She said, "I had a high school friend who took me to Mutual once a week and then gave me a tract to read." That girl went on to the University of Hawaii and then to Illinois Wesleyan University, from which school she was graduated. Today she is a missionary in Japan.

The average missionary in Japan brings approximately seven people a year into the Church. That means that if she is just average she will be the means of bringing about fourteen people into the Church. Now if each of those fourteen were to bring another fourteen people into the Church and so on, it is easy to see how the gospel might spread through that land of a hundred million people.

We have in one of our great universities a professor, a doctor in science, who spends his noon hours discussing the gospel with his associates, to whom he had said in effect: "What do you know about the Mormons? Would you like to learn more?" They are learning more.

I want to tell of one more instance. We had speaking recently in a stake conference a lovely eighteen or nineteen-year-old girl who had joined the Church. She stood up and in substance said, "My father was a minister. His father was a minister. My mother's father was a minister. In fact, my father was the minister of the church just down around the corner. A school friend of mine took me to Mutual. Then

she brought me to Sacramento meeting. Then she said, 'Couldn't I invite the missionaries to come to your home and teach you?'

"I replied with astonishment, 'To my home, with my father pastor of the church around the corner?'" The friend suggested she ask her father. So the girl went to her father, and he consented. The missionaries met with her in one room while her father listened in another. She has joined the Church, and her father has resigned his pastorate and is now teaching in a California school.

I say all of this only to illustrate the point which was made by Brother Richards here tonight that the capacity lies within our young people by the tens and tens of thousands to bring their friends into the fold of the Church.

I have here a letter that I picked off my desk. It came from a friend, a lawyer who works in a large bank. He writes: "I set a goal of at least one referral per week. Thus far there have been numerous opportunities to make appointments. With over 1,000 employees at the main office of the bank, the chances of success are good."

The faith to try! It is so simple! And then after that will come the joy which has been promised of the Lord. I know of no other work where the Lord has given so great a promise of joy to those who engage in it.

May I take a minute or two to share with you a testimony—and I hope you will not consider this egotistical, but consider it rather in the spirit in which it is given. I was flying across the ocean on one occasion, and I resolved I would try to discuss the gospel with someone on that plane. We had been flying all night, morning was coming, and I began a conversation with a man across the aisle. I asked him where he was from. He said he was from Newark. He asked, "Where are you from?" I said, "Salt Lake." He said, "Are you a Mormon?" and I said, "Yes." He said, "I thought so. You've had more orange juice than everybody else on this plane put together." Well, he hasn't joined the Church yet, but he has read the Book of Mormon, and he has read LeGrand Richards' book and

two or three other books, and he has invited the missionaries to come and speak before the service club of which he is an officer. I think no one can foretell the eventual consequence of that conversation.

I had an interesting experience while going to the Orient last year. When I checked in in San Francisco, the man examined my passport and inquired about my business. I said, "I am going to represent the Mormon Church. Do you know anything about the Mormons?" "Oh," he said, "I know a little. My wife's a Mormon." "Has she ever told you anything about the Church?" I asked him. He said, "Very little. She is rather backward about talking about it." "Where does she come from?" And he told me, and I said, "Your wife comes from wonderful people, great stock, pioneer stock. Wouldn't you like to know something about the faith of your wife's people?" And he said, "Yes." I said, "How about next Thursday night at seven o'clock? Will you spend an hour?" And he said, "Yes." He handed me his card. President Warren E. Pugh of the Northern California Mission was there, and we arranged an appointment. Eight weeks later I had a letter from President Pugh to say that that man had joined the Church.

Now, I give you those instances, brethren, by way of testimony. I think I have known a little of the joy of which the Lord spoke, and concerning which he gave promise.

You never know how much good you can do until you try. You never can judge the consequences of your work. I have been in Korea, in that rough, sad, poverty-stricken land, which has seen so much of sorrow. We have today nearly a thousand members there. They are wonderful people. Last year the missionaries in Korea averaged fourteen converts per missionary, and eighty percent of them were university students or university graduates.

That marvelous work in Korea is largely the lengthened shadow of one man, Dr. Ho Jik Kim, who was a student at Cornell University fifteen years ago. A fellow student, a Mormon boy by the name of Oliver Wayman, began to talk

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to him about Mormonism. When Elder Wayman left, another Mormon boy by the name of Don Wood, who went there to study bio-chemistry, became friendly with this Korean student.

Dr. Kim joined the Church, and he went back to Korea. He undertook to translate the Book of Mormon. He became a tremendous strength to the work there. He rose to high positions of leadership in the government, and the stature which the Church now has in Korea is largely the result of that. Don C. Wood today is president of the Northwestern States Mission. With all that he will do as president of that mission, directing the work of 150 missionaries, I do not know that he will do anything more significant than he did when he was a student at Cornell, walking arm in arm with a young man from Korea over to our little meetings, and then coming back and explaining the gospel to him and encouraging him to read the Book of Mormon.

Brethren, the power lies within us to spread the Lord's work. "... I am not ashamed of the gospel of Christ: for it

is the power of God unto salvation. . . ." (Romans 1:16.) I give you my testimony of this work, of its divinity, and of the responsibility which lies upon us to spread it throughout the earth to fill its divine mission, and urge you, my brethren, every one of you, young or old, rich or poor, professional man, clerk, or laborer, to work with your associates to build the kingdom, all of which I do in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

We shall now be favored by a solo from Brother Dennis Clancy from Scotland, "I Know That My Redeemer Lives."

Vocal solo, "I Know That My Redeemer Lives," by Dennis Clancy.

### President David O. McKay:

Thank you, Brother Clancy. Our next speaker is Brother Mark E. Petersen.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

I am very grateful, my brethren, to have the privilege of speaking with you shortly tonight. I am very thankful for this glorious song ["I Know that My Redeemer Lives" sung by Dennis Clancy, a Scotsman] we have just heard. I am sure it has made each one of us thrill with the testimony that we have of the divinity of the Savior and of our great love for him. I am sure, too, that you have been greatly delighted and benefited by these illuminating and stimulating addresses that have been given by Brother [Franklin D.] Richards and Brother [Gordon B.] Hinckley on our missionary program.

I would like to talk with you for a few moments about another phase of this missionary program. I have in mind the responsibility we have of fellowshiping our new members. I have often thought that instruction in the gospel without fellowship in the Church is as incomplete as baptism without con-

firmation. It is utter folly for us to avoid or ignore the responsibility we have of properly fellowshiping those who are brought into the Church.

I have been impressed with one other thing, too, about our missionary program, and that is that conversion cannot be limited only to instruction in the gospel doctrines. Conversion must include an acceptance of us as a people and an acceptance of our way of life and of our mode of worship. How can a person be fully converted to us and our work just by studying the Bible or any of the scriptures? The people must come into our meetings; they must become a part of us; they must see what we are doing. We must assimilate them. We must make them a part of us, and when we do that, then they really become converted and help to build the kingdom.

You remember how Paul wrote to the Ephesians: "Now therefore ye are no

more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.) They, very obviously, had a fellowship program in that day. It was very necessary that the new converts Paul and his associates made should be fellowshipped with the rest of the Saints, and it was all-important that the rest of the Saints be willing to fellowship them and take them into their arms and make them a part of them.

Unfortunately, at times we have missed out on that in our day. I have sometimes thought as I have heard some of the stories I have listened to that we almost had established an Iron Curtain in some areas. There can be no Iron Curtains in this Church. When the people are brought into the Church, we must receive them, and we must do more than merely shake hands with them and say, "How do you do." We must make them a part of our organizations. They must fit into our program. We must assign them activities. They must learn early to help build the kingdom.

Now, as I see this fellowship program with respect to the missions, it begins with the missionaries. The missionaries themselves, whether stake or full-time, must begin the fellowship program by bringing their new investigators into our Church meetings as early in the teaching process as is possible so that the new investigators may be introduced to the bishopric, may be introduced to others in the ward, may see our way of conducting our worship, may see the class of people we have in our membership, may get the feel and the spirit of the Latter-day Saints. That is a part of the conversion process, and as the missionaries do that, they will find that it will be easier to teach them.

Then also, as early as possible in the teaching process, it is all-important that the co-ordinator couples whom you have been asked to appoint be introduced to these investigators so that they may become "friends in court," so to speak, and then when the time for baptism arrives, that this co-ordinator couple be present at the baptism and be there to help welcome them into the Church and to help them in the process of further assimilation.

The First Presidency have told us that, whenever it is feasible, our new converts should be confirmed in the Fast meeting. If it is not feasible then the new convert being baptized should be confirmed, as we say, at the water's edge. But where it is possible to have it arranged for the Fast meeting, the confirmation act may become a beautiful act of assimilation.

I have thought often that it would be wonderful if, when the time of confirmation arrived, and it was in the Fast meeting, the bishop would announce to the congregation, "Brothers and sisters, we have the missionaries with us here this afternoon. Yesterday, they baptized the family of Brother and Sister John Jones. We are now ready to welcome them into the Church by confirming them members of the Church. We would like to invite the missionaries to come forward now and join us in the circle."

I have thought what a wonderful thing it would be if the three members of the bishopric and the missionaries who were there would stand together in the circle and then call Brother John Jones to take the chair. The bishopric and the elders jointly would lay their hands upon his head while one of the missionaries actually was voice in the confirmation.

And I have thought what a wonderful thing it would be after that if the bishop would reach out his hand and welcome Brother Jones and extend him the hand of fellowship. Then the other members of the family would be confirmed and welcomed in the same way.

I think it would be wonderful after the confirmation of a family of that kind for the missionaries to present to the bishop then and there, the certificate of baptism and confirmation for each and for the bishop to stand up in the Fast meeting, and say, "We have all now witnessed the confirmation of the family of Brother and Sister John Jones. We have their certificates of baptism and confirmation. All who are willing to receive them now as members of our ward and full-fledged members of our Church, will you signify?"

I would like to see them actually vote to bring them in just as if they were new members moving in from another

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ward or another stake. It is a part of the assimilation process. It makes these people feel more a part of things.

Then I would like to see the brother in charge of the Senior Aaronic Priesthood work in the ward approach this newly baptized and confirmed brother at the close of the Fast meeting and say, "Brother Jones, I am Brother Smith, and I have charge of the senior work for the Aaronic Priesthood in this ward. Now that you are a member of the Church you become automatically eligible to join the work for the senior brethren in the Aaronic Priesthood. Our meeting will be held next Sunday morning at 9:30. I would like to come for you next Sunday about 9:15 and bring you to this first meeting and introduce you there to the rest of the members so that you can begin to feel a part of our group."

I believe that as soon as feasible, that man should be ordained a deacon in the Aaronic Priesthood so that he will have the sense of belonging, so that he will feel a part of the priesthood. If he is worthy to be baptized, surely he should be worthy to be ordained to the priesthood.

All of this is part of the assimilation process. I believe, if I may go back a few steps, that it would be a wonderful thing for the Relief Society people to be brought into the assimilation program even before baptism. Is there any reason why Sister Jones, the investigator, could not be invited to come to Relief Society and be escorted there by one of the class leaders, or by one of the officers in the Relief Society? And then as she is baptized, she is already in the habit of coming to Relief Society. She will just continue on. It eases the process of transition. She is already in the Relief Society. She will now continue to be in the Relief Society.

The same thing is true with the Sunday School and with the Sacrament meeting. The missionaries and the coordinating couple will introduce these people to the Sunday School and to the Sacrament meeting even before baptism. They will begin to get them into the habit of coming. The transition is made easy because they continue doing the things they have already been doing. And likewise with the Primary and the MIA.

They are some of the finest missionary organizations we have in the whole Church and have brought thousands of people into the Church. Their contacts may well begin before baptism.

If we all work together, not only on the conversion process but also on the fellowship process, we will hold on to our converts. But would it not be a terrible tragedy if we were to bring thousands into the Church and then lose a number of them because we failed to do our work in fellowshiping these new people as they come in?

Brethren of the priesthood, I appeal to you. Fellowship these new people. Let them feel a part of us. Let them fit into our organizations. As they grow in faith, they will want to grow in works. We must all remember that faith without works is dead. It is so true of our assimilation or fellowship program. These people may be full of faith as they come into the Church, but if they are left without works or activity will their faith not die?

I talked with one couple one time who complained because they had been told by the bishop that they could not be assigned to any work for six months after baptism, and I thought what a tragedy. Faith without works is dead, and faith without activity can die in new converts. Therefore we need to give them work. We need to give them activity.

Now, if I may take just a moment or two more, I would like to talk about another phase of this fellowship program. The fellowship program has been marvelously successful with respect to new converts through the missionary program. Brethren, it can be equally successful with respect to the reactivation program. As people are being reactivated into the Church, again we must learn to fellowship them, just as we will fellowship new converts. The reactivated are just as much in need of feeling a part of things as the new convert, and there are many reactivated people who will feel just as strange in the Church surroundings as will a new convert. Some of them may feel more strange because they have a past record that would make them feel ill at ease as they come into the meetings.

And as they are reactivated, are they

going to be left cold, off to themselves? If we are going to erect an Iron Curtain against a man just because he happens to smell of cigarets, are we going to convert him to the gospel? We must fellowship the reactivated ones just as much as we need to fellowship the newly converted ones.

So I invite your attention, brethren, to a twofold fellowship program in the Church: first, a sincere effort to fellowship all these new converts who are coming in; and second, a sincere effort to fellowship the reactivated ones as we bring them in. Fellowship means salvation. Without it we may lose these reactivated ones, and we may lose our new converts.

So brethren, let us organize into a great fellowship movement. Let us hold out the hand of fellowship to every one of these reactivated ones, and the new converts. Let us fellowship them through the organizations and make

them a part of us because the Lord so directs. They are to be "... fellow citizens with the saints, and of the household of God."

That we may accomplish this is my humble and earnest desire in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

The Male Chorus of the Tabernacle Choir, Elder Richard P. Condie conducting, will now sing, "Do What Is Right." The congregation will join in the chorus.

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The Men's Chorus and the congregation sang, "Do What Is Right."

#### President David O. McKay:

President Henry D. Moyle of the First Presidency will now speak to us, and he must not cut his remarks short.

### PRESIDENT HENRY D. MOYLE

#### *Second Counselor in the First Presidency*

It was my great pleasure fifty-two years ago to be met by the President's younger brother, William M. McKay, in Zurich, Switzerland. It was he who was the district president at that time in Zurich, and it was also he who taught me a good deal about missionary work that has stayed with me until this day. At that time my mission president was Thomas E. McKay, under whom I served throughout my mission.

I was very happy last evening, or the evening before, to pick up the April issue of *The Improvement Era* and find that the father of these three great men went on a mission in 1881, when President David O. McKay was seven, and his brother, Thomas E. McKay, was five. He also left his beloved wife. Near the conclusion of his mission he wrote a letter. It was dated February 12, 1883, and was to John Henry Smith, president at that time of the European and of the British Missions. I am sure that that letter, which was published at the time in the *Millennial Star* of

March 12, 1883, is as inspirational to us this evening as it was when it was written by the wonderful father of these great men.

I read but a part, because I want you all to read the entire article: "The spirit of gathering appears to be increasing among the Saints, causing them to draw near to their Heavenly Father and to each other. This manifest increase of faith and good works among the Saints is being felt for good, throughout the circle that the worthy Saints move in, among the honest in heart. Baptisms are becoming more frequent. The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help." That is one of the classic sentences in Mormon literature. I want to read it again, and I hope everyone of you will develop within your heart that sort of spirit, that sort of attitude toward the leadership of the Church, and assume just as David McKay back

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in 1883, when this letter was written, assumed, that the Brethren know what they are doing.

"The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help. We need elders of strong faith, or with some money in their possession. Both is best, providing they have wisdom to exercise both at the same time; but our experience has conveyed the idea to our mind, that, with cash in the pocket, faith in a measure is allowed to take a rest." (*Improvement Era*, April 1961, p. 278 citing *Millennial Star*, Vol. 45, p. 173.)

Well, I have been very much tempted to read more, but I want you all to read it for yourselves. It is a marvelous letter, and the letter which the *Era* published, which David McKay wrote and which was published in the *Ogden* newspaper on his return, is another classic.

Now I have a distinct and definite purpose in my mind tonight to read the appraisal of President David O. McKay as a missionary. This has been written at my request by a former mission president. He says that since beginning his world travels in 1920, when under direction of President Heber J. Grant and counselors and the Quorum of the Twelve, President David O. McKay and Elder Hugh J. Cannon were assigned to visit missions and various lands around the earth. President McKay has undoubtedly traveled wider and farther than any other missionary.

Speaking of these beginnings, President McKay says: "When we left home December 4, 1920, we looked forward with no little misgiving and anxiety to the trip ahead of us. It was no simple matter to contemplate traveling to the Orient, hence to the Antipodes, much of that distance to be spent on the water. The keen sense of responsibility adequately to fulfill the desires of President Grant and his Counselors and the Twelve who had honored us with that call, made us seek the Lord as I have never sought him before in my life, and I wish to say this afternoon that the promise made by Moses to the children of Israel just before they crossed the Jordan River into the Promised Land

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has been fulfilled in our experience, as we sought the Lord with all our souls. He came to our guidance and assistance. It may be that the realization of our dependence upon him made more prominent what seems to me to be a deplorable tendency of the world to disregard, even to disown, their relationship to our Heavenly Father. It is our privilege to hear educators and other prominent men speak in different places and upon different occasions, and to mingle with different classes of men and women on boats, for we spent a total of five months on the water, sailing in about 23 different vessels, each vessel well crowded with all classes of tourists, most of whom were confessed Christians.

"Frequently we were grieved to note the attitude of apology that these Christian men and women assumed concerning God, their Creator, and his Son, Jesus Christ."

Upon this trip, and many subsequent ones, he had many and varied experiences; for instance, he rededicated the Holy Land for the return of Israel there, and to the preaching of the gospel. He also dedicated the land of China for the preaching of the gospel. He himself preached the gospel on the high seas, near volcanoes, in waste places, on mountains, and in the earth's beautiful valleys. He lived intimately with natives in most of the European countries, in the Holy Land, Armenia, China, New Zealand, Australia, Tonga, Samoa, Hawaii, in South American countries, and in others, but he lived, not only with natives in these places, but also with educators, professional men and women, statesmen, officials, and others.

In all these relations did he ever have any serious contention or strife? He spread the spirit of love and respect and received the same in return, and his name is held as a symbol of love and peace in the countries where he has traveled. The spirit of inspiration was heavy upon him, so that through him miracles were performed as in the days of old by Peter and others of the apostles.

Of this spirit President McKay says: "Inspiration was given to us on our world tour of the missions of the Church.

"I want to testify to you that God was with us when we stood beneath



the old tree in China when we dedicated that land to the preaching of the gospel. My words may not convince you of the fact, but no disputant can convince me that our souls were not filled to overflowing with the Spirit of God on that occasion. . . .

"I knew of his protecting care in the Tongan Islands; for when the vessel was submerged by a mountainous wave, we felt peace and security.

"At Papeete, Tahiti, we knew his guiding hand and acknowledged his overruling Providence, when replacing our judgment by his inspiration, he moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with the missionaries. . . .

"Again, when among the Samoans, we felt his presence on several occasions, especially in that memorable farewell at Sauniatu." (*Cherished Experiences*, pp. 134-135.) He then relates how they were directed to Elder Joseph Wilford Booth in Armenia, and he was directed to meet them—Brothers McKay and Cannon—with no suggestion of time or place suggested, yet they did meet in a miraculous way.

He also relates how a Chinese brother whom he knew was transformed from a would-be murderer to a man of love and peace, who dedicated his life and fortune to the gospel, was made happy and spread his happiness like a contagion through the Spirit of the Lord Jesus Christ.

The above-mentioned experiences reveal the spirit that accompanied and prompted President McKay as he pursued his extended missionary work. In these experiences he has witnessed the degradation and suffering because of a lack of knowledge of gospel principles. In contrast, he has seen the blessings, joy, peace, power, and happiness, even miracles, resulting from the acceptance and living of the gospel. Because of these experiences he has come to realize that the world's greatest need is the hearing and the living of the gospel of the Master.

Indeed, it is this realization that has impelled his late extensive travels that have fired him to construct numerous

meetinghouses and temples throughout the world, namely that the gospel may be more effectively preached and taught to the world, and, I might say, he has a deep-seated desire in his heart that all of these members who are baptized after their conversion, and who are fellowshipped into the Church should have the blessing of the full Church program.

It is not difficult to follow such a great leader, and such a great missionary. I want to take just a minute to say that this direction, of which Elders Petersen, Hinckley, and Richards have spoken of tonight, has come from the heart of this great missionary. I have heard many say that they wonder if there has ever been a greater missionary in the Church. It has come from his heart and so has inspiration from the Almighty that every member of this Church should be a missionary, and especially that every man holding the Holy Priesthood of God should be a missionary, and that now extends itself to one other thought, which I want to leave with you.

That is, that every family in the Church should be a missionary family. If ever the time existed upon the earth when we need to solidify and unify and strengthen the family circle, it is today. You go into the home of a Latter-day Saint family which is a missionary family in the true sense of the word, and you will find a family filled with love and unity and with the choicest blessings of the Lord showered down upon them constantly.

My, what we could produce in this Church today if we would follow the admonitions of President McKay, the great missionary that he is. This, so far as my feelings are concerned, is just the same as though the Lord had spoken, because to me he has spoken, and I know as I live that he has spoken to the world through his mouthpiece, his prophet, in this day and age, telling all of us, the children of our Heavenly Father who have espoused membership in his Church and kingdom, to become missionaries. How can any of us afford not to do so?

I pray God to bless us all that we may unite as one in carrying on this great work, and never let a bishop be heard

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to complain about the work of the missionaries in the mission field, or never let a missionary complain about what a bishop does as he presides over his ward, for there must be unity in the priesthood, and particularly among those to whom keys of the priesthood, keys of presidency, have been given. To that body of men, above all other men on earth, there must be an absolute unity

of purpose. Be assured that whatever the missionaries do in the full-time missions of the Church, they are doing it under the inspiration and the direction of President David O. McKay, and when we fail to sustain them, we fail to sustain him and to sustain the Lord.

God bless us to put our hearts and souls and those of our families to this work, I pray in Jesus' name. Amen.

## PRESIDENT DAVID O. MCKAY

I have just been handed a paper giving the general priesthood conference count, April 8, 1961. These reports have come in early. Attendance in the Salt Lake Tabernacle, 8,097. In the Assembly Hall, Barratt Hall, and grounds, 2,688. A total attendance on these two blocks, 10,785. Attendance in other places is to be reported by mail later. For comparison, in April 1960, we had 10,432 on the grounds; in October, 1960, 9,911; so we have 10,785 tonight, the largest we have ever had.

We have had a remarkable meeting. We shall report to you tomorrow how many are in the other chapels listening in to this inspirational missionary meeting. In the congregations there are thousands, tens of thousands of young men of the Lesser Priesthood—our future missionaries. I shall just ask the bishops to call their attention to the following.

To render service for two or three years in the mission field is a blessing to anyone. It is recognized as such by thousands of parents throughout the Church who appreciate the value of such labor to their sons and daughters, in whom this experience awakens an appreciation of home and of the gospel. Parents know also that missionary activity brings into the plane of consciousness a knowledge of the truth of the gospel, which the young men have perhaps felt but not expressed.

Bishops, it is well for us to have in mind not so much the benefit to those representatives as their preparation and fitness to carry on the responsibilities entailed in a missionary call. In choosing a missionary it is well to keep in mind questions as follows:

Is he worthy to represent the Church?

Has he sufficient will power to resist temptation?

Has he kept himself clean while he has been home and by that standard proved himself capable of resisting possible temptation in the field?

Has he taken active part in Church organizations at home?

Does he at least glimpse what the Church has to offer the world?

Has he glimpsed that the Church is the greatest thing in the world, and the only authorized group to represent the Lord Jesus Christ in the salvation of mankind? I use the word *glimpsed* because many of our young men hesitate to bear their testimonies. They say they don't know—they believe. But if they will just stop to analyze what this Church does to the individual, *first* in keeping himself *clean and unspotted*; *second*, in *keeping the Word of Wisdom*; *third*, in *keeping chaste and pure*; if he just studies and realizes and even just glimpses what it does for the home—no drunken father, if he is a member of the Church; no disloyal husband; no mother who makes home unhappy by her infidelity—a home keeping the standards of the Church, is a happy home; an unbroken home—a home where boys and girls take turns in offering prayer, in courtesy and mutual helpfulness. That is what we mean by "glimpsing."

Has he taken active part in Church organizations? I do not have time to elaborate upon that.

Has he, through prayer, or experience, felt God's nearness to him, so that he can approach the Lord as he would his earthly father?

Young men, please keep those questions in mind as you take part in your

deacons' quorums, teachers' quorums, priests' quorums, elders' quorums; and as you prepare in activity at home, in personal life, and in your schoolwork to qualify yourselves to go out as representatives. May you be among those who can be trusted—a representative of the Lord Jesus Christ, I humbly pray in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Thank you, Brother Condie and members of the Choir, for your inspirational singing this night. And thank you, my Scotch brother, for singing and inspiring this group with "I Know That My Redeemer Lives."

The Choir will now favor us with "Sweet Hour Of Prayer," the Tabernacle Choir Men's Chorus. Elder Holger P. Petersen, former Danish Mission president, will offer the benediction, after which this Conference will be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir Men's Chorus sang the hymn, "Sweet Hour Of Prayer," following which the benediction was pronounced by Elder Holger P. Petersen, former Danish Mission President.

Conference adjourned until Sunday morning, April 9, at 10:00 a.m.

## THIRD DAY MORNING MEETING

Conference reconvened in the Tabernacle Sunday morning, April 9, at 10 o'clock.

(Columbia Broadcasting System's *Church of the Air*, on which Elder Mark E. Petersen was the speaker, was presented at 7:35 a.m. The *Tabernacle Choir and Organ* broadcast was presented at 9:30 a.m. See pages 134 to 138 for a full report of these broadcasts.)

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Elder Frank W. Asper was at the organ.

President David O. McKay, who presided and conducted the services, made the following introductory remarks:

### President David O. McKay:

The Fifth Session of this General Conference was a General Priesthood Meeting held last evening at 7 o'clock in this building, with overflow meetings in the Assembly Hall and Barratt Hall, and relayed by closed circuit to members of the Priesthood assembled in 285 Church buildings in virtually every section of the United States, and eleven locations in Canada. There were re-

ported in attendance 10,785 members of the Priesthood here in the Tabernacle and these adjoining buildings.

The speakers were Elder Mark E. Petersen of the Council of the Twelve; Elder Franklin D. Richards, Assistant to the Twelve; Elder Gordon B. Hinckley, also an Assistant to the Twelve; and members of the First Presidency.

The Tabernacle Choir Men's Chorus furnished the music, with a solo from Elder Dennis Clancy. It was very inspirational.

This morning at 7:35 Elder Mark E. Petersen was the speaker for Columbia Broadcasting System's Church of the Air program over KSL Radio Station. These services this morning constitute the Sixth Session. They are televised by many circuits on the western coast, and in order that people may hear and see the proceedings we shall postpone the usual announcements until after the first hour.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "A Song of Jesus." The invocation will be offered by Elder Robert L. Bridge, president of the Riverside Stake.

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The Tabernacle Choir sang an anthem, "A Song Of Jesus."

President Robert L. Bridge of the Riverside Stake offered the invocation.

### President David O. McKay:

Elder Robert L. Bridge, president of the Riverside Stake, offered the invocation. The Tabernacle Choir will now sing, "Ballad of Brotherhood," Richard P. Condie conducting. Following the

singing, President Henry D. Moyle will address us.

The Tabernacle Choir sang, "Ballad Of Brotherhood."

### President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church will be our first speaker. He will be followed by Elder Marion D. Hanks.

## PRESIDENT HENRY D. MOYLE

### *Second Counselor in the First Presidency*

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

As Latter-day Saints we believe literally these words of the Psalmist. We are the Lord's as are all our fellow men. This makes us all brothers and sisters, sons and daughters of God, with his only Begotten Son Jesus Christ, our elder brother. This is a much closer relationship than most of us realize. It gives ample justification for "The Golden Rule" and all that Christ taught the world in his Sermon on the Mount. In fact, this relationship forms the basis for all of Christ's teachings.

Whatever the Lord has for his children here on earth, he has for all of us. He is no respecter of persons. Underlying all of God's dealings with his children in all generations of time is the responsibility which attaches to any gift which we receive from God.

In the lives of those of us who are the recipients of his great blessings, our duty is well understood, and we do not shirk it. Herein lies the reason for and the foundation of all of our great missionary work, both at home and abroad. Having received a knowledge of the restoration of the gospel, we are impelled by a power far greater than any earthly power or earthly influence to teach the gospel to others that they might enjoy the fulness of life in full fellowship with our Father in heaven and in communion with us.

The importance of our missionary labors is emphasized in the gospel as written by John: "And this is life

eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We have often been asked why we do not limit our missionary labors to the heathens, why do we bother Christian nations. The answer to this important question is best found in the fact that the missionary work which we perform is the same all over the world, whether it be here at home in the United States or in some remote nation of the earth. Our responsibility is to take the restored gospel of Jesus Christ to all our fellow men. Following Christ's ministry, his gospel was carried to the great centers of culture by his apostles and their associates—Jerusalem, Corinth, Ephesus, Athens, Rome, Carthage, to mention only a few.

We are not left in doubt as to what we should do. At the end of the Gospel, according to John, we read:

"... Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [for the third time] Feed my sheep." (*Ibid.*, 21:17.)

Were there any doubt in our minds as to the meaning of this parable, the doubt should be removed when we read the closing sentences of the Gospel according to Matthew.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things

whatsoever I have commanded you: . . ." (Matt. 28:19-20.)

With the passing of time our relationship to one another and to God has not changed. We are now no less constrained to teach others the ways of God than were his disciples of old. We are, in fact, under greater stress so to do because God has given us sufficient temporal resources and also unlimited means of transmitting to all mankind the eternal truths of the gospel of Jesus Christ which have once again been given to man through his prophets in these latter days to the convincing of the souls of men that God lives, that Jesus is the Christ, that a plan for the salvation and exaltation of man was given by God himself before the foundations of the earth were laid, which, if followed, will bring all his children back into his divine presence, there to dwell eternally in a state of eternal happiness and progression; that we through the gift and power of the Holy Ghost can know and understand and follow this way of life which was also laid down for us by our Lord and Savior Jesus Christ, while he walked here among men upon the earth in the Meridian of Time.

Indeed, this course which God intends his children to follow in mortality was given to Adam and has been revealed to all the prophets of God in every gospel dispensation for the enlightenment of mankind down to the present time.

Paul said, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

This is the Dispensation of the Fulness of Times of which Paul spoke to the Ephesians.

Inasmuch as the Fulness of Times has now been revealed to man, we have all that has gone before in all former dispensations of time, to now present and teach to men.

It is of course with the present time that we are immediately concerned. This again demonstrates how great is our responsibility and how wonderful our opportunity for service. It is the purpose of the Almighty that all man-

kind shall sooner or later receive the message of the restoration of the gospel in its fulness.

In a general conference of the Church held in Nauvoo in October 1840, Joseph Smith said: "Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation shall be conducted precisely in accordance with the preceding dispensations." (DHC, Vol. IV, p. 208.)

We see that the gospel today is the gospel of yesterday. Therefore the revelations of God to man through his prophets in the past, as found in the Holy Bible, are of immediate importance and application in our lives today. To us they are in no wise antiquated or outmoded. The revelations of the past and the present reveal God the Father and Jesus Christ his Son to those who will read with a will to understand. God's laws are eternal. Our relationship to God is both unchanging and everlasting.

Parenthetically, let me say that new editions of the Bible, no matter how modern, cannot help us any unless they present to us a more accurate interpretation of the original source material still available. Our attention is particularly called in this respect to the importance of the translation of the Bible. Our Eighth Article of Faith reads: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Paul gave the Corinthians the spiritual attainment necessary to our understanding of God, for he said: ". . . no man can say [know] that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Our understanding of the scriptures and our conversion to the truth today must follow the same pattern as was set for Paul's conversion and followed by Paul in his ministry in the conversion of others. Paul once said: "I have planted, Apollos watered; but God gave the increase." (*Ibid.*, 3:6.) Where there is no increase given, of such as Paul spoke, there is no conversion.

Job's declaration is all-enlightening. "But there is a spirit in man: and the

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inspiration of the Almighty giveth them understanding." (Job 32:8.)

Therefore, when we come to fulfil all righteousness by delivering the message of the gospel as it has been revealed to us, to our fellow men, we must teach by the Spirit. The Spirit must bear witness of the truthfulness of our message to the world. No one need fear to hear our message. If we speak of ourselves, our work will come to naught. Paul declared to the Corinthians:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5.)

Paul wrote to the Ephesians: "For through him we both have access by one Spirit unto the Father." (Eph. 2:18.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all." (*Ibid.*, 4:4-6.)

We bear solemn witness to the world that God has revealed himself and his Son Jesus Christ to the world through his Prophet Joseph Smith; that he has restored his priesthood, his prophets, and his apostles as of old upon this earth. They are with his people here and now. We as recipients of the Holy Priesthood are empowered and authorized to preach the gospel of Jesus Christ to mankind today, and to administer in all the ordinances of the gospel given to man from the time of Adam to the present day. All our elders called on missions at home, and those who are in the various nations of the earth, have been ordained to the priesthood of God and set apart to teach the world the saving

principles of the gospel, to call the world to repentance, to warn the world of impending dangers which can be met successfully only by living lives of righteousness, adhering to the principles of truth which emanate from the throne of God, obedience to which results in peace on earth and in exaltation eternally in the kingdom of our Heavenly Father.

The Lord once said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Every elder of the Church of Jesus Christ of Latter-day Saints called into the service of the Master as a missionary goes forth to proclaim these duties, with this admonition from the Lord—to do his work, to establish his glory, to turn the hearts and spirits of men to their Maker. We have received a very positive and definite commission from on high. The Lord has spoken, and these are his words:

"... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:15-16.)

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (*Ibid.*, 42:12.)

Now to those who hear will be given to know and to understand the teachings of our elders, if their hearts and minds are open, and they have a sincere desire to know the truth. The Lord will answer the prayers of those who seek to know the truth. Did not the Master admonish us all to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

People by the thousands can be heard all over the earth to testify that the message of the missionaries of the Church is true. They do not rely upon the word of the elders of the Church alone. They receive a testimony of their

own which is born of the Spirit. This is the greatest gift which comes to man from on high. He immediately sees himself in true perspective with his fellow men and with his God. He knows what he should know. He is responsive to the gospel plan. He seeks baptism by immersion for the remission of his sins.

Christ sought John the Baptist in the wilderness to be baptized of him in the River Jordan. Christ at once recognized the authority to baptize held by John. Christ declared that he was baptized to "fulfil all righteousness." Following his baptism, and as he came straightway out of the water, having been immersed therein, the heavens opened and God the Father declared: "This is my beloved Son, in whom I am well pleased." The Holy Ghost, the other member of the Godhead, descended from heaven and rested upon the Savior. Thus the Savior was baptized both by water and by the Spirit.

In all generations of time those who have been baptized according to the plan laid down by the Father, justified by the Son and recognized and approved by both the Father and the Holy Ghost, have, after baptism, received the Holy Ghost through the laying on of hands by those who are in authority—the Holy Ghost, the Comforter, which Christ promised his disciples would be sent to them by the Father upon his ascension on high. Those who seek after the Comforter can be assured, through obedience to the laws and ordinances of the gospel, never to be left alone, but always to have the influence, power, and inspiration of a member of the Godhead ever present.

Christ says, as recorded in John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26-27.)

For you it is left to decide whether our message is like the seed in the parable of the sower, some falling by the wayside into stony places, or among the thorns, or into the good ground, and is

heard and understood and beareth fruit and bringeth forth "some an hundredfold, some sixtyfold, some thirtyfold." (See Matt. 13:8-9.)

Our preaching of the gospel today is no different from the days of Pentecost in Jerusalem when Peter preached to the multitude. We read:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2:2-5.)

Finally Peter testified unto them in the power and majesty of his priesthood:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*Ibid.*, 2:36-38.)

With President McKay to direct us in our effort to do our duty in promulgating the gospel at home and abroad, we always know the proper course to pursue. The Lord has raised him up to be his prophet, seer, and revelator and to give to his Church a revelation pertaining to our duties as members of the Church in the world today. We are all becoming more and more aware of our responsibility, our privilege, our power, and our opportunity. On every hand we are beckoned by the world to divulge, as it were, the secret of our unity and success and happiness. No one lacks opportunity.

Some may ask the question as to how we convert others to the truth. The answer is, we do not. Conversion comes from above. Our part in this work is

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to plant the seeds of truth. These seeds are born of our conviction when we testify of the divine mission of Jesus Christ, the Son of the Living God, who offered himself as a sacrifice for the sins of the world. We rely upon the gift and power of the Holy Ghost to carry our message into the hearts of our listeners and witness unto them the truthfulness of our stated conviction.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" declared Joseph Smith and Sidney Rigdon in 1832.

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

God help us all as his children that

we may wend our way back to him by obedience to the laws and commandments set forth in his gospel, I humbly pray in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

President Henry D. Moyle of the First Presidency has just spoken to us. We hope that all the televisions and radios that were tuned in along the West Coast, in the Northwest and throughout the nation, heard his address, and also the beautiful singing of the Tabernacle Choir, and while we are all tuned in, I take this opportunity to express to you the love and greetings and confidence of President J. Reuben Clark, Jr., who is content to remain home at the advice of his physician. He telephoned before this meeting and sends his greeting and love to all who are listening in.

We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

I need and earnestly pray for the Spirit of the Lord in this important opportunity. With the guidance of that Spirit I would hope to do three things this morning: to add my testimony to what has been said here, to confront and acknowledge a serious problem, and then to offer some suggestions relating to the well-being of youth and their relationships with their parents and other adults.

Perhaps many of you did not hear President McKay's stirring declaration of faith and confidence in youth at the beginning of this conference. To no message could I have more sincerely thrilled and responded. I add my testimony of joy and confidence in them. I am one who earnestly believes that teaching them and seeking to help them and bearing witness to them is as important as any missionary work being done in the world today.

This morning Brother [Mark E.] Petersen delivered to the nation a mov-

ing expression of his conviction that with parents and in the homes of America lies the basis of much of the problem of our youth. To this I add my testimony. I believe that there is no force so vital in helping to shape the lives of the young, for good or ill, as the influence of parents and home.

I would testify of another truth: In my judgment there has never been so great an opportunity or so urgent a need as there is today for this Church, its members, families, and homes, to share great and vital principles, programs, and inspiration with the youth of the Church and the nation. I believe we have an unparalleled opportunity for leadership and contribution. I would like to witness to you that our much-discussed, terribly tempted, often troubled, frequently undervalued, but wonderful, solid, promising youthful generation has knowledge of its needs and says to us, sometimes in the very words we have said to them, (when they have a chance to say it and



be listened to), that they know their needs and would like us to help them meet them.

The second theme I should like to note is that there are very tragic problems involving many of the youth of the land. I confess that I still wonder at the propriety of quoting statistics that are unpleasant on the face of them and in their implications, without time to properly consider backgrounds and circumstances, but I believe that we have no time to lose, and that sometime, somewhere, parents and other adults must be confronted with the facts. Let me give an example of what I mean.

The United States Navy a time ago instituted a program of morale-building among its personnel—a wonderful program based on fundamental principles of morality and responsibility and patriotism with which the Church has always been concerned and which are in operation among us. The results of the Navy program are reported to be excellent, but let me report a few of the sobering statistics that motivated the institution of the program and which still reflect, at least in some measure, existing circumstances. During one six-month period, it was reported in public print, the Navy brig population totaled enough men to man the entire submarine fleet of the nation. The Navy was starting a new courtmartial every two and a half minutes of every single working day. Enough men were deserting each year to man twelve guided-missile cruisers, enough being dishonorably discharged to man twenty destroyers, and enough being hospitalized for neuro-psychiatric reasons alone to man five Forrestal-type carriers.

The American Social Health Association estimates an annual venereal disease-infected population in the United States of 200,000 under twenty years of age. In any one year, fewer than 50,000 of these are reported. Most of the remainder are undiscovered, many until they make their mark in tragedy in the lives of unsuspecting families or others. It is also noted that there were 207,000 illegitimate births recorded in this nation last year.

These statistics are startling enough, but they are indicative of another problem which especially alarms some

knowledgeable observers. Listen to this recently published statement:

"As we fail to reverse the rising trend in juvenile delinquency, we approach a critical situation. Our national resources for detention, treatment, or rehabilitation of the pre-delinquent or the delinquent child are already inadequate, unevenly distributed, and severely strained. They will be unable to cope with further increases in our youth population and with the rise in delinquency."

In plain words, this notes the apprehension in the hearts of many who believe that we cannot possibly produce specialists, experts, guidance counselors, psychologists, social workers fast enough to meet the increasing need for them. Obviously, then, the solution lies elsewhere. There has to be another answer. We do not minimize the work of the experts and trained workers. While the Church is primarily interested in prevention, the message of the gospel is one of restoration and rehabilitation also. The first principles of the gospel are faith and repentance, based in the love of God and fellow man.

The answer to the problem of American youth, however, cannot be left with the expert and the specialist. It lies in the hands, in the hearts, in the willing spirits of the parents and other interested adults who can bless them and help them meet their problems—this great solid majority of wonderful young people who want to do well, who are not now in trouble and do not want to be, but who need help if they are to become the constructive, contributing, wholesome human beings they would like to be.

My third theme, then, is to consider some of the needs of youth.

I mention first (and no one will be surprised by it) that young people need the love and approval of their parents and of others whose lives influence them and who are important to them. They need to be accepted as they are and in light of what they can become, and they need to be motivated through love to want to be the very best they are capable of being. They need a feeling of belonging, of solid attachment to something stable. They need the confidence

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and the respect, the faith and the high expectations of their elders. Let me quote again the marvelous words of Goethe: "If you treat an individual as he is, he will remain as he is, but if you treat him as if he were what he could be and ought to be, he will become what he could be and ought to be."

I have in my possession a copy of a letter written from the plains by a pioneer mother who had just buried her husband. Brokenhearted, she took her children and continued the journey with the great faith that had moved her from Europe across an ocean and now moved her to cross a continent. She wrote a letter to her husband's parents, notifying them of the death of their son. Her words moved me so much at the first reading that I could not forget them. She said:

"Dear Father and Mother: Out of my broken heart I have to tell you of the death on the plains of your dearly beloved son and *my best friend*." And then she went on to tell them the story of his passing.

Is it not certainly true that the best friends we have in this world ought to be those of our own household? What kind of atmosphere would youth grow up in if that feeling were in the homes of the Latter-day Saints and perhaps through us in the homes of a great many good, faithful, loyal people in this nation and the world? How would it be for the spiritual prosperity of the young if they were assured of a love that endures and inspires and allows for imperfections and failings and mistakes and for repentance?

I do not think I will hear anything in this world more sweet and moving, and to me as a parent, more satisfying, than some words I heard from the tongue of a four-year-old in the middle of the night some years ago. There had been a childish infraction which was somewhat serious since it involved the use of a butcher knife between two little children, and since I have normal love for them and some normal anxieties for their future, I had interfered. There was a period of instruction, some punishment to emphasize it, a few tears, some explanations, and a time of self-examination. We were awakened very

early the next morning to hear the two little girls talking. The three-year-old was in bed with the four-year-old, being comforted from some nocturnal fright. We heard the four-year-old say to her, "Don't be frightened, Nancy. You will be all right." And then, "Do you know something, Nancy? Do you know that Daddy and Mommy love us even when we are naughty. They're 'dis trying to teach us."

O the Lord help us to have wisdom enough and faith enough always to help them believe it and to make them know that their Father in heaven feels this way, also, that it is to us and to him they must turn in repentance, in faith, and in humility.

With this love and affection and confidence, young people need to be instructed. Someone once said that we habitually underestimate their intelligence and overestimate their experience. We expect them to act like miniature adults and yet often we do not teach them.

What is it that we need to teach them? We can be sure of their perceptiveness. We can be sure that they will see and hear and absorb and imitate, and therefore it is vital that what they see and hear and absorb is worthy of imitation. We need to teach them, as the Lord has taught us to teach them, the first principles of the gospel. We need to teach them prayer. We need to help them get a sense of their relationship with their Heavenly Father that will make them want to walk uprightly before him, that will help them to seek objectives and goals that go beyond the material. We should endeavor to teach them to want to educate and discipline their minds and to keep their bodies clean and healthy. In their youth they need to be taught that there are things worth sacrificing for, they need to learn good citizenship, patriotism, respect for others, honor and honesty, courage. They need to be taught to love good literature and beauty and God's world.

There is an enlightening, if somewhat sobering picture of what our young people need to learn, in the words of a Red Chinese intelligence officer describing captured American soldiers:

"He has weak loyalties to his family, his community, his country, his religion, and his fellow soldiers. His concept of right and wrong is hazy. He is basically materialistic and he is an opportunist. He is ignorant of social values. . . . There is little or no understanding, even among university graduates, of United States' political history and philosophy or of their own freedom's safeguards and how these allegedly operate within their own decadent system."

Our young people need to be taught many basic things which we cannot assume they will acquire outside the home. We need to teach them there, and then to seek to spread our influence and effectiveness into the schools, the neighborhood, the community, and the nation.

I love some words attributed to Samuel Taylor Coleridge concerning what we should teach our children. It is said that a man widely known for his productive acres, sculptured gardens, and bright children, announced in the presence of Mr. Coleridge that he would not prejudice his children toward religion but would leave them to decide when they grew up. Coleridge is reported to have said to him,

"Bravo, this is a very progressive idea. Why do you not apply it to your fields and orchards and gardens in the future. Do not prejudice the soil to seed or weeding or cultivation, the trees to pruning or thinning, the gardens to bulbs or planning. Why not see if they will not just grow up and decide to be what you hope they will be?"

Young people need to be taught.

In addition to these fundamentals, youth need discipline, guidance. They need to be made accountable for their actions. They deserve to have fair rules established which are understood and then to have the rules consistently, fairly, and firmly administered.

Youth need high ideals and to be somehow moved to want to have the will power and the resoluteness to identify with them and to serve them. We talk here of character, of the convictions and courage and conscience which combine to produce and preserve much that is good about mankind.

A conference or two ago President McKay made a statement which has been

echoed all over the nation, and I suspect beyond its borders, when he said that flabbiness of character and not flabbiness of muscle lies at the root of many of the problems of American youth.

Young people need to know that self-esteem is a prized possession and that self-esteem comes only when we live a life consistent with honor and with high principles which we know to be good. As a boy I had the blessing of a wonderful mother who moved me to read and to memorize. One of the most fruitful sources of wisdom that I found were the writings of Seneca, a Roman senator. Then one day I read the life of Seneca. Until then I had thought him to be one of the strongest and finest and most admirable men with whom I had become acquainted through literature. But I read in that book how Seneca, lacking the courage of his convictions, had stood on the floor of the Roman Senate and justified Nero's murder of his own mother. I fell out of love with Seneca at that moment. I admired him no longer. My experience and witness is that youth generally have little admiration and confidence for adults who say one thing and do another, however superior their intellect may be.

Activity is one of the pressing needs of youth everywhere. They need to be permitted to express themselves freely, creatively, responsibly, in wholesome action, under good leadership, in favorable circumstances, with worthwhile companions. I listened to a discussion between two wardens in our city at a convention. They agreed that there were two things almost invariably true about the inmates under their charge:

1. They had never had a chance to take part in organized activity under good leadership.

2. They had never learned responsible attitudes toward others.

Well, someone has to be the scoutmaster; someone must be the quorum adviser; someone needs to lead the chorus and to be the coach. Someone has to be interested enough if our youth are going to get what they need to mature happily. There has to be someone to lead them. Perhaps it is not inap-

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appropriate to quote some words already alluded to in this conference,

"If not by me, by whom?"

Young people need to be blessed with the opportunity to work. They must learn that there is no excellence without labor.

Young people need to find faith in God and immortality, in the purposefulness of life and the perpetuation of human personality beyond the grave. They need to know that families can be eternal. They need to know for themselves the sacredness of service and the holiness of prayer. People who really know youth and who have had reason to assess some of their problems are saying wherever I go that what the young lack most importantly is faith and courage; faith and courage—ingredients with which they may best be endowed in the home, tools which are not passed out in college, weapons which are not to be discovered in any military arsenal.

Finally, I mention that in all of these things and in every other worthwhile objective for them, youth need the example of adults whom they can honor and revere. In listening to young people all over the land I have heard very few references to the missile gap. It is not this gap that worries youth, but the gap between precept and performance, between knowledge and conduct, between ritual and righteousness, between what the adults say and what the adults do. Youth, after all, is responsive to the values which the adult generations in fact—not in theory—exalt. Said Plato, "What is honored in a country will be cultivated there."

### ELDER NATHAN ELDON TANNER

*Assistant to the Council of the Twelve Apostles*

President McKay, President Moyle, brethren and sisters: I am truly thankful for the opportunity of being here with you and attending this wonderful conference where one feels so keenly the Spirit of the Lord and the spirit of brotherhood and can enjoy this lovely music by the choirs which we have with us in our conference.

I feel very humble this morning and

And, we might add, in a home and family, in a neighborhood, a community, a church.

God bless us that we may recognize their great value and potential, that we may understand their problems, and that we may offer to them, out of the sincerity of our love for them, what they need. In the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy. The Choir and congregation will now sing, "Redeemer of Israel," with Richard P. Condie conducting. After the singing Elder Nathan Eldon Tanner will address us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

#### President David O. McKay:

Ever since the opening of the mission in Great Britain, there has also been a president of the European Mission. It is presided over presently by Elder Alvin R. Dyer, Assistant to the Twelve. Recently the European Mission was divided, and Brother Nathan Eldon Tanner was placed at the head of the West European Mission, including Great Britain, France, Holland, or that part of the European Mission formerly presided over by Elder Dyer.

Elder Nathan Eldon Tanner, Assistant to the Twelve, will now address us.

earnestly request an interest in your faith and prayers and pray that the Spirit of the Lord will attend me as I stand here before you this beautiful Sabbath morning. What a wonderful experience it is to listen to our great Prophet, David O. McKay—truly a prophet of God—and President Moyle, and the other leaders of the Church and kingdom of God here upon this earth.

I am sure that we all have missed President Clark and his testimony and counsel, and pray for his well-being.

Where else in all the world, my brothers and sisters, are people privileged to listen to apostles and prophets? What a privilege we have of being and using our best efforts to help others be, ". . . no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:19-20.)

I am very happy to have this opportunity this morning of bringing to you assembled here and to those parents and loved ones wherever they may be, who are listening in, greetings and glad tidings from Elder and Sister Hugh B. Brown, Elder and Sister Alvin R. Dyer, those dedicated mission presidents and their wives, who are doing such a wonderful job with the missionaries; that wonderful corps of faithful, energetic missionaries, and all of those fine people whom we saw in those delightful countries of Great Britain, France, and the Netherlands.

We have here attending these conference meetings at this time President Selvoy J. Boyer of the London Temple, representatives of the five stake presidencies and two bishops from each stake. I appreciate more than I can possibly say the signal honor and privilege afforded Sister Tanner and myself of being able to accompany President and Sister McKay and their fine son and daughter and their party to London, England, where we were privileged to participate in the dedication of the magnificent Hyde Park chapel with its lovely organ, which Sir Thomas Bennett so ably described to you yesterday.

There we listened to that stirring testimony and message of the Prophet to the world and to that inspiring dedicatory prayer. It was a rare experience. We also felt the influence of the international Singing Mothers under the able leadership of Sister Florence J. Madsen, accompanied by Brother Frank W. Asper, all of whom were so well received throughout the British Isles.

I feel that President McKay would

wish me to give you a brief report of my assignment and conditions as I found them among the Saints where we went. As most of you know, Elders Brown, Dyer, and I were given the very pleasant assignment and privilege of organizing four new stakes, three in England and one in Holland. What a privilege and honor it is to be called to labor in the British Mission, from which eighty percent of the membership of this Church today can trace their ancestry. Every President of the Church, except Joseph the Prophet, has presided over that mission.

During the 124 years since Brother Heber C. Kimball was called to preside over the British Mission, thousands and thousands of British people have been brought into the Church. Approximately 60,000 of these devoted members have emigrated to make their homes in America, thousands of whom crossed the plains to be with the Saints, and many of whom willingly gave their lives in the struggle. Thousands of others in the Church are proud to trace their ancestry to other countries in Europe from which many of our leaders have come, while thousands of loyal, faithful members who remained in their native lands have carried on under many trials and tribulations, contributing much to the building up of the kingdom of God at home.

Brother Sonne gave you a very fine review of the missionary work in the land. You will be interested also in knowing the tremendous growth that has taken place in the Church in those areas since President McKay pronounced a new era and since the dedication of the temple in 1958, most of which has taken place within the last year and a half.

Although I haven't a complete picture, I should like to give you some information which I found most interesting. During that short period, the Church population in Great Britain has increased from approximately 10,000 to approximately 20,000, or nearly double. The number of missionaries has increased from 150 to 500. There was only one mission in the British Isles known as the British Mission. Today there are four—namely, the British, the

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Central British, the North British, and the Scottish-Irish. There were no stakes then, while today there are four stakes. In order of organization they are, the Manchester, London, Leicester, and Leeds stakes.

The European Mission, including the British Isles, was composed of eleven missions when President Dyer was called to preside over it a year and a half ago. Today this same area is composed of eighteen missions and five stakes. The European Mission has been divided, as President McKay told you this morning, leaving President Dyer still with eleven missions, though seven have been placed in the new West European Mission.

The West European Mission consists of the four missions on the British Isles which I have named, the French, the French East, and the Netherlands missions, over which I have the honor of being called to preside.

I should tell you that the Holland Stake was organized March 12—the first stake to be organized on the continent of Europe. This makes a total of five stakes and seven missions in this area.

While this tremendous growth is taking place, it is impossible to keep up with the building program. In fact, the lack of buildings is very serious. We cannot begin to accommodate the new converts as they are being brought into the Church. In some branches there is only standing room for some of the people as they attend the Sacrament services, and they stand during the whole of the service.

I am pleased to report, however, that the Church, through the building committee, is doing all possible there, as elsewhere in the Church, to cope with the situation. In spite of the tremendous growth that is taking place in these areas, I should like to point out the great need for more and more missionaries. In the Central British Mission there are eighty important cities or boroughs, with populations ranging from 25,000 to over 250,000, in which we have no missionaries whatever.

In the British Mission there are 136 such cities with no missionaries, while in the French East Mission we have

fifty-five cities and in the French Mission 147 cities without missionaries. This means that in these four missions alone we have over 400 important cities and boroughs with populations of approximately 25,000 and over without any missionaries whatever.

While in the West European Mission, Sister Tanner and I had the rare privilege of traveling with Elder and Sister Hugh B. Brown, who have spent so many years in missionary work over there, and with President and Sister Dyer, and of meeting and associating with the mission presidents and many of the missionaries, and aiding in the organization of new stakes.

During our travels we met with thousands of the Saints. In fact, at the organization of the Leeds Stake we had in attendance 2,080 people. It was a great inspiration to me to meet with the missionaries in their conferences and to hear them bear their fervent testimonies to the truthfulness of the gospel and to have the privilege of interviewing them and feeling their fine spirit.

After attending one of these meetings, Sister Tanner said that when she went into that meeting and saw all those young missionaries—most of them from nineteen to twenty-two years of age—she thought, "What can these youngsters do in this great work?" You know, they are much younger than they were when she was that age. But she said as she left that meeting, after listening to them bear their testimonies and expound the principles of the gospel, she had watched those boys grow into mature men, able and prepared to take the gospel message of salvation into the world. It is thrilling indeed to listen to this great army of missionaries—both elders and sisters—bear their testimonies and to see their enthusiasm and devotion as they go forward unselfishly with only one thing in mind, and that is to bear testimony to the world that the gospel has been restored through a prophet in these the latter days; that God is a personal God of body, parts, and passions; and that we accept Jesus Christ as the Living Son of the Living God and the Savior of the world.

As they teach repentance and the

truths of the restored gospel, they encourage the people to follow the admonition of Moroni when he said, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

In no other Church will you find an army of young men prepared to go into the world to carry the gospel plan of life and salvation. There are approximately eight thousand missionaries in the field today who are working night and day, and who often fast and pray to their Heavenly Father that they will do their work and carry forth the gospel message in a way that will be acceptable to him and bring the people to a knowledge and acceptance of the truth.

I call upon the world to hearken to their message, and without prejudice put it to the test by praying earnestly to God the Eternal Father. Many of these young men have asked their missions to be extended beyond the normal time so that they might continue in the service of their Heavenly Father and of their fellow men. It is their hope that those who are seeking for the truth might hear and accept it.

You parents of these missionaries have every reason to be humbly proud, and I appeal to those parents whose children are not yet old enough to fill missions to set about now to teach and train and to prepare them in mind and in attitude to accept a call so that they might go forward as ambassadors of the Lord. This is a special call to the members of the restored Church. As the Lord said, "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.)

As we interviewed dozens of men to fill offices in these stakes and wards, both in England and in Holland, every man without exception expressed his

gratitude for his membership in the Church and his appreciation to those who had brought the gospel to him and his family. They also expressed their willingness and desire to accept office and to labor in the Church and devote whatever time was necessary to carry out the assignments.

Among those selected as members of stake presidencies and bishoprics, we found industrialists, contractors, teachers, accountants, merchants, men in the Air Force and in the Navy, builders, and even the humblest of laborers. Though the majority of these men had been in the Church less than ten years, and many of them from one to five years, they are men with testimonies of the truthfulness of the work and of the joy of service. All were so thankful for what the Church meant to them in their lives and in their homes.

They expressed their humility and feel keenly their lack of experience, but feel, as Nephi expressed himself as he prepared to go back and get the plates: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) And they have the knowledge and belief that they in and of themselves can accomplish nothing, but with the help of the Lord they will succeed.

One of the finest meetings Sister Tanner and I attended was a meeting of the stake missionaries in Leicester Stake, where the stake mission president had been in the Church only three years. The way he conducted, the lovely testimonies that were borne, and the devotion of those missionaries—all young in the Church—were most inspiring. They all stood ready, and expressed their desire to spend hours every week teaching and sharing the gospel with the people in their communities.

In conclusion I should like to join with those who have spoken in this conference and with those devoted missionaries, both full-time, stake, and district missionaries, in bearing my testimony to all who are listening. I should like to do this by telling an experience of

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Joseph Smith right here on the American continent in the year 1820, which to me is one of the most important and thrilling happenings since the resurrection of our Savior Jesus Christ, and one with which all members of the Church are very familiar, and which is being told by the missionaries throughout the world.

It is the story of a young boy, not yet fifteen years of age, who desired to know which of all the churches was true. He knew that God could not be the author of all the confusion where each church was zealously trying to establish its own tenets and disprove others. In order to get the answer direct, he went alone to ask God in prayer. As he knelt in the grove by himself, he saw a pillar of light exactly over his head, which was above the brightness of the sun, and he saw two Personages whose brightness and glory defied all description, standing above him in the air.

One of them said to Joseph, "This is my Beloved Son. Hear Him!" As soon as Joseph could speak he asked which church he should join, and he was told to "join none of them, for . . . they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:17, 19.)

As he left this grove, though he had been taught that God was just a spirit, he knew as he knew that he lived that God the Father and his Son Jesus Christ

were personal beings, and he bore testimony that they had appeared to him and had instructed him. Though only an obscure boy, not yet fifteen years of age, he was ridiculed and persecuted by ministers and men of high standing, who told him that there were no such things as visions or revelations in these days; that all these things had ceased with the apostles, and that there would never be any more of them.

However, though only a boy, he maintained that he had beheld a vision, and all the persecution under heaven could not make it otherwise. It was through him that the gospel was restored, and the Church and kingdom of God, known as the Church of Jesus Christ of Latter-day Saints, was established in which we have apostles and prophets and the priesthood of God with our beloved Prophet David O. McKay at the head of Christ's Church here upon the earth.

This is my witness to you this day, and I do hope and pray that we will all go forth, keeping all of the commandments of God, bearing this testimony to the world, as our missionaries are doing so effectively, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Nathan Eldon Tanner, Associate to the Twelve, has just addressed us. Our next speaker will be Elder Ezra Taft Benson of the Council of the Twelve.

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

Someone has said there is a new Beatitude which reads: "Blessed is he who expects nothing, for he shall not be disappointed."

I stand before you this morning in deep humility and gratitude, my brothers and sisters, rejoicing in the opportunities and blessings which have been mine to be in attendance at this conference. With all my heart I endorse the counsel that has been given and add my witness to those testimonies already borne.

I think it was Edgar A. Guest who said:

"Some folks leave home for money  
And some leave home for fame,  
Some seek skies always sunny,  
And some depart in shame.  
I care not what the reason  
Men travel east or west,  
Or what the time or season—  
The home-town is the best."

I am so happy, my brethren and sisters, to be with you today back here in



the bosom of the Church, and to realize that I can probably remain here beyond the end of this conference session this afternoon.

As I drove west a few days ago from my home of eight years in Washington to these valleys of the mountains, I caught myself singing many of the old familiar Mormon hymns: "O Ye Mountains High," "Beautiful Zion for Me." I had a great joy in my heart, and I had a great surge of freedom, I think augmented somewhat by the fact that I was behind the wheel of my own car after riding behind government chauffeurs for eight years.

It is good to be home. There is one expression that has become very dear to me. It has been repeated over and over again, I guess, hundreds of times by many people during the last few days: "Brother Benson, it is good to have you home again." It isn't half as good to have me home as it is for me to be home. It is a joy, my brethren and sisters, to be here to enjoy the warm welcome and the sweet spirit of brotherhood and fellowship that we have in the Church. I know it is very real. Of course, it isn't what it should be. It isn't what it could be. It isn't what it will be, as we continue to increase our faith and live more fully the gospel of Jesus Christ. But it is truly a sweet spirit.

I am grateful for the privilege of being back again associating with my brethren of the General Authorities. There is no sweeter association in all this world among men than the association we enjoy as a body of General Authorities of the Church. And I say this after having traveled six million miles in forty-two nations during the last eight years. And I am grateful to be a part of this brotherhood, this fellowship, this spirit, which is part of the Church and kingdom of God.

I express my gratitude this morning for the interest that has been shown in my activities during recent years, for the support that has been given to my humble efforts. These have been eight rather difficult, eventful, and I must say, rewarding years. I have had a prayer in my heart constantly that I would never do anything that would

hurt the Church, or my great country—your country.

I have missed the association of the brethren of the General Authorities. I think the happiest hour each week has been on Sunday when I had the pleasure of reading the minutes of the weekly meeting of the First Presidency and the Council of the Twelve, held in the upper room of the Salt Lake Temple. I am grateful to President McKay for kindly granting me this privilege.

I have missed the weekly travels to the stakes and missions of the Church, and yet I have had the glorious privilege of meeting the Saints in many parts of the world. I have had a conviction, through all this period, my brethren and sisters, that I was where the Lord wanted me to be. I hope and pray that I will always be where he wants me to be. I have had no doubt of that since President McKay in November 1952, realizing that there might be a request for me to occupy an important government position, said to me: "Brother Benson, my mind is clear, and if the opportunity comes in the proper spirit, I think you should accept."

The opportunity came in the proper spirit on a high spiritual plane, and I accepted. We have a responsibility as American citizens to respond to the calls of Presidents of the United States. As a humble stake president I had responded to such a call from President Franklin Delano Roosevelt and served for some time on a four-man national agricultural advisory committee during the 1940's.

But the thing I am most grateful for this morning is the faith and prayers that have been exercised in my behalf during the last eight years—first of all by my brethren of the General Authorities, by the members of my own quorum, by the First Presidency and others, by my devoted family, and my companion who always has come to the rescue especially during crucial periods—and we have had a few. I shall ever be grateful for the faith and prayers of the Latter-day Saints throughout the Church and for the faith and prayers of the people of all faiths from all over the free world. Hundreds, yes, thousands of letters, telegrams, telephone calls, and

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other messages have given ample evidence of the great amount of faith and prayer that has been exercised in my behalf. Without this faith and without this help I am sure I could not possibly have accomplished even the small amount that I have been able to do.

Yes, it has been a politically sensitive position. There have been honest differences. Thank God we live in a land where men and women can differ honestly without fear. I have been in countries where that is not possible. I know that some of the differences have probably been inspired by political expediency, but on the whole I think they have been honest differences.

There has been criticism too, but I am frank and honest in saying that it has never bothered me very much, because in my heart I have been convinced I was doing the thing that seemed to me, at least, to be right, and the thing which our mail and other evidence also indicated represented the views of the overwhelming majority of the American people. And I have nothing in my heart, nor have I had, except a love for the people. I have had no bitterness. I have no bitterness today. At times when the wonderful representatives of the press, who have been such a help, have said, "Surely, you must hate these people who criticize you," I have usually replied, "I do not hate any living soul. I love all of our Father's children. True, I love some more than others."

But honestly, my brethren and sisters, I have had no feeling of bitterness or hatred in my heart, for which I am deeply grateful because I have prayed—we have prayed as a family—that we could avoid any spirit of hatred or bitterness. I love our Father's children. I think the great rank and file of them are good. Oh, they have weaknesses—all of us do—but as I have visited them in forty-two nations, I found that they are very much the same. True, some of them have bad leaders. Some of them have lost that which is priceless, yea, even more priceless than life itself—their freedom, their right to choose, their right to make their own decisions. But on the whole they are good people.

I like to think they have five things in common—five aspirations, five hopes.

I have found that universally they long for peace, and I am confident that if the leaders of this world or of the nations of the earth respond to the will of the people, they will work and labor and pray for peace.

Secondly, they want to live as brothers, as neighbors, and friends. Third, they love their homes and families, and on the whole they want to be good parents. Fourth, they want to raise their standards of living. They want to enjoy some of the comforts of life, some of the opportunities for development and growth and culture. And fifth, they desire to do good.

Now, most of these people have been from the rural areas, but keep in mind that the rural people of this world represent more than half of the total population. They are people who have had their feet in the soil, who have been close to the land, who live and work in the country, and they are solid, substantial people, not easily stampeded, who probably know about as well as any other segment of our population that "as ye sow, so shall ye reap."

I am grateful for the people I have worked with. I am grateful that my lot has been cast in large measure with the rural people of the world. I am grateful for the support I have had from many of these wonderful people, from the wonderful group of men who have been associated with me in the Department of Agriculture, for their spirit of loyalty and unity and devoted service. I am very grateful for the support I have had from the Chief Executive during these eight years, for his loyalty, for his deep spirituality, for his determination to do that which he believed to be right, and to approve my doing so as well. Also I am grateful that he remained true to his promise that I would never be asked to support any program or policy which I did not believe in, and I am sure he knew in his own heart that I would not do it anyway.

I say I love our Father's children. Hundreds and thousands of them I have contacted during the last eight years. Last night in the priesthood meeting we heard about the great "share the gospel" program and the referral program. I have the names of some 9,000

men, approximately, with whom I have had personal contact in an official capacity. I hope to give referral cards for them. I would like to have every one of them hear the gospel. I wish that all of our Father's children might enjoy the blessings that come through an acceptance and living of the gospel of Jesus Christ.

Yes, even when I was in Russia, I expressed the hope to the Russian leaders, our hosts, that after my tour of duty was over for the government that I might have the opportunity of returning to Russia and being privileged to hold meetings to discuss my philosophy of life and to talk about things spiritual with the wonderful Russian people. Of course, I was not given a promise. The leaders of communism are afraid of the light of truth. But it is my hope and prayer, my brethren and sisters, that some time in some way the door may be opened in all the nations of the earth, that they might receive the message of the restored gospel; that they might enjoy the blessings of freedom under a system similar to what we enjoy here in this great land—a system that has brought us so much joy and happiness and so many of the good things of life—a system based on freedom of choice, on the private ownership of property, on the right to exchange our goods and services with our neighbors.

Yes, I love this great land. It has been an honor to serve. I know that this nation has a prophetic history. I would to God that every citizen of this land might read the Book of Mormon prayerfully and learn something of the prophecies made regarding this land—the promises made and the conditions upon which they are made—that we might as an American people so live that these great promises could be fully realized; that we might come to know that the Constitution of this land has been established by men whom the God of heaven raised up unto that very purpose.

This nation has a great mission to perform. Here was prepared the place where the gospel could be restored as has been told so beautifully by Brother Tanner. It is my conviction that the world needs, as it needs no other thing,

the gospel of Jesus Christ, and the people of the world want what the gospel will give, but they do not realize it. They want the anchor which the gospel provides, which gives them the answers to the problems that face them; that brings them a feeling of security and a feeling of inner peace. The gospel is the only answer to the problems of the world, my brethren and sisters. We may cry peace. We may hold peace conferences. And I have nothing but commendation for those who work for peace. But it is my conviction that peace must come from within. It cannot be imposed by state mandate. It can come only by following the teachings and the example of the Prince of Peace.

Yes, I am happy to be back home. It is my hope and prayer that I may be able to help in some small way to carry this glorious message to our Father's children. I have hoped and prayed that my services in the last eight years may have contributed somewhat to the great missionary effort of the Church. I wish that we might go to all the world—to Israel, where I have had the opportunity of two extensive visits recently, where miracles are being performed, where prophecies are being fulfilled. I wish we could go to the wonderful Arab countries. I shall never forget how I was received with open arms, how the hand of friendship and fellowship was extended to me there.

I shall never forget my visit to Egypt, and as a tangible evidence further of their love and friendship, they offered to me one of their choicest prized gifts—a wonderful Arabian stallion. I would like to see us carry the gospel to India, to the humble people of that land; to Pakistan, to China, to Yugoslavia, to Poland, to Russia, everywhere, because, my brethren and sisters, our message is a world message. This Church is a world organization.

A hundred and thirty years ago, when the elders were assembled in conference to determine whether the revelations should be published to the world, the Lord saw fit to give a revelation to his Church, which was also directed to the world. He referred to it as his "Pref-

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ace," or his "Introduction to his Book of Commandments," and it is the first section of the Doctrine and Covenants, from which I quote these words: (Note them carefully.)

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:1-2, 4-5.)

So our message is a world message. It is intended for all of our Father's children. When God the Father and his Son Jesus Christ saw fit to come here to earth and appear to a boy prophet, surely such a visitation was intended to bless all of our Father's children.

I testify to you today, my brethren and sisters, that the gospel is true; that it has been restored to the earth in its purity, in its fulness. Mormonism is the gospel of Jesus Christ in its fulness, and therefore Mormonism is true. God help us to live the gospel. I testify to you that God has again spoken from the heavens. The heavens are not sealed. The vision of God the Father and the Son to the boy prophet did in very deed occur. God lives. Jesus is the Christ, the Redeemer of the world, not just a great moral teacher, as much of the Christian world is claiming, but the Savior of mankind, the very Son of God.

Joseph Smith was a prophet of the Living God, one of the greatest prophets that has ever lived upon the earth. He was the instrument in God's hand in ushering in a great gospel dispensation, the greatest ever, and the last of all in preparation for the second coming of the Master.

I bear witness that these things are true, and that we have standing at the head of the Church today a prophet of the Living God, who holds all the keys

and authority necessary to carry forward our Father's program for the blessing of his children. As God lives, I know these things to be true and bear this witness to you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking.

Brothers and sisters, in bringing to a conclusion this very impressive session of the One Hundred Thirty-First Annual Conference of the Church, we take this opportunity to express sincere appreciation to the owners and managers of the many television and radio stations that have offered their facilities to us. We are grateful for this great public service. Forty cities in the Intermountain West and the Pacific Coast are carrying the proceedings of this Conference. According to a survey, as was stated in the opening session, it is estimated that well over a million people are listening in this morning.

We are grateful for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and in other gatherings where this Conference is seen and heard. We desire to acknowledge the presence this morning of prominent persons. We have had assistance in trying to see that we do not miss any. You will all be pleased to hear that we are honored this morning with the presence of Sir Thomas and Lady Bennett of London. Sir Thomas is a true servant of the people, a well wisher for the Church, and one who has rendered masterful, helpful service in building our temple and chapels in Great Britain and other places. I esteem him as a great friend, and value his friendship highly.

Also present are Wallace F. Bennett, United States Senator; Frank E. Moss, United States Senator; United States Congressman, David S. King; Governor George Dewey Clyde; Secretary of State, Lamont Toronto; Associate Judge of the Federal Court, A. Sherman Christenson. From educational institutions: Ernest L. Wilkinson, president of the Brigham

Young University; A. Ray Olpin, president of the University of Utah; John L. Clarke, president of Ricks College; William Miller, president of Weber College; M. Lynn Bennion, superintendent of Salt Lake City Schools. We have others listed here: Daryl Chase, Utah State University; Dr. Arthur F. Bruhn of Dixie College; Floyd Holm of Snow College; Royden C. Braithwaite of the College of Southern Utah. I haven't seen Dr. Howard McDonald, but he is usually with us, and so also Dr. John T. Wahlquist, formerly of Salt Lake, now president of San Jose State College; J. L. Nelson, president of the Trade Technical Schools; and Wilson W. Sorensen, president of the Central Utah Vocational School.

We recognize too, with appreciation, the presence of our stake presidencies, bishoprics, temple presidencies, General Auxiliary officers, and all who have participated in this spiritual feast. It is glorious to meet with you and have you partake of the spirit of the Conference, and to let us partake of your spirit and feel your support, and that means much.

We have many greetings, which have already been presented to you—telegrams from our seminary students who are here in large number.

These beautiful daffodils, which are arranged on the rostrum and pulpit have come from the Tacoma Stake through the generosity of the Puyallup Valley Daffodil Festival of Tacoma, Washington. The calla lilies are from the high priests' quorum of the Oakland-Berkeley Stake. These flowers have come to us voluntarily, and many hours have been spent by the members in

picking them and preparing them for shipment by airplane. These sweet peas—ten thousand of them—are from the Mesa Eleventh Ward. These lovely flowers were picked by the members of the ward and delivered personally by Bishop David M. Howells who drove all night to get them here in time for this Conference.

There are many ways in which we can serve our fellow men, and serve this Church, and we appreciate it.

I was sorry yesterday that I was not able to meet Brother Jesse A. Udall, who is Judge of the Supreme Court in Arizona, formerly president of our mission in California. He is here with us, and we bid a hearty welcome to him.

The closing song will be by the Tabernacle Choir, and they are going to sing the "Hallelujah Chorus." I think you will hear that great rendition sung as you have seldom, if ever, heard it before, and it is suggested that as the Choir rises the entire congregation will also rise, and remain standing through the singing of the "Hallelujah Chorus." The benediction will be by Elder Cecil B. Kenner, president of the East Cache Stake, after which this Conference will stand adjourned until 2 o'clock this afternoon.

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The Tabernacle Choir sang as a closing number, "Hallelujah Chorus."

Elder Cecil B. Kenner, president of the East Cache Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held at 2 o'clock p.m.

The choral music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner was at the organ.

President David O. McKay presided

and conducted the services. He opened the meeting with the following introductory remarks:

**President David O. McKay:**

Members of the Church are convened in the Tabernacle on Temple Square in

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Salt Lake City in the concluding session of the One Hundred Thirty-First Annual Conference of the Church.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television. These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced just a moment ago while we were waiting.

To all radio and television audiences, to our special guests, educational leaders, General Church officers, members of the Church, and friends assembled in this building, we bid you welcome.

The music for this session will be rendered by the Tabernacle Choir with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin these services by the Tabernacle Choir singing, "The Lord's Prayer," with Elder Jay E. Welch directing. The invocation will be offered by Elder Aura C. Hatch, president of the Provo Stake.

The opening number by the Choir was, "The Lord's Prayer," conducted by Jay E. Welch.

Elder Aura C. Hatch, president of the Provo Stake, offered the invocation.

### President David O. McKay:

The invocation was offered by Elder Aura C. Hatch, president of the Provo Stake.

The women of the Tabernacle Choir will now sing, "The Artisan," conducted by Elder Richard P. Condie. After the singing, Elder Marion G. Romney of the Council of the Twelve will address us.

The women of the Tabernacle Choir sang "The Artisan," Elder Richard P. Condie conducting.

### President David O. McKay:

Elder Marion G. Romney, a member of the Council of the Twelve, will be our first speaker. He will be followed by Elder John Longden.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters, and I include all of you, both you in this building and you who are listening in on radio and television. I consider you all my brothers and sisters, for I know, as you do, that we are all the sons and daughters of our Father in heaven. I sincerely trust that you will join with me in a prayer that while I speak I may enjoy the Spirit and that you may enjoy the Spirit, for I am convinced with Nephi that "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

I have a prepared talk in my pocket, which took me five months to prepare, titled "The Book of Mormon—The Keystone of Our Religion." You, of course, know what Brother McConkie did to it. (laughter) He has made me feel

towards it as the player on a boys' baseball team felt towards left field. This player was taken out of a game to give Jimmy from the second string a chance to play. As luck would have it, Jimmy dropped the first two balls hit into left field. He was therefore taken out, and the left fielder put back in. The next two balls hit also went to left field, and the regular player dropped them. When he came off the field at the end of the inning, the coach said, "I wasn't surprised when Jimmy fumbled the ball, but I was surprised at you." "Well, Coach," said the player, "I'll tell you, Jimmy messed up left field so badly that no one can play it."

However, I do want to say one or two things about the Book of Mormon before I get to the point that I have in mind to comment on.

As you know, the Book of Mormon is

the current study course for Melchizedek Priesthood quorums. I urge everyone to read it during 1961, particularly Melchizedek Priesthood bearers. This I do because I think we need—as we increase in Church membership under the impetus of our great missionary program—to keep pace in the perfecting of our own lives. This we can do by putting on the “whole armour of God,” as Paul says, (Eph. 6:11) or, as Peter puts it, by more rapidly becoming “partakers of the divine nature.” (2 Pet. 1:4.) I do not know any more effective way to do this than to know and live the teachings of the Book of Mormon. The Prophet knew what he was talking about when he said that “. . . a man would get nearer to God by abiding by its precepts, than by any other book.” (DHC. 4:461.)

The Prophet also knew what he was talking about when he said “the Book of Mormon” is “the keystone of our religion.” We may not know all he had in mind when he said this, but we do know the statement was amply justified because the authenticity of the Book of Mormon rests upon two facts, acceptance of which is tantamount to acceptance of the whole of the restored gospel, namely: the fact of modern revelation, by which I mean direct communication from God to men, and the fact that Joseph Smith was a prophet of God.

Acceptance of the Book of Mormon requires acceptance of these two facts, because they are inseparably connected with its coming forth. If one accepts them and the Book of Mormon, he cannot deny the restored gospel, for it rests upon the same two facts. The person who knows the Book of Mormon is true has passed the point of no return, so far as conversion is concerned. He has come out of darkness into the glorious light of truth. He has, in effect, accepted the gospel of Jesus Christ.

I would now like to say a few words about the significance of this conference. I have been thinking about this as I have sat here on this stand during these conference sessions and considered what was going on. I do not think I have the language to convey to you its

full significance, but I can say that it represents the most effective force in the world for the good of humanity.

We have great gatherings, of course, in the United Nations. Representatives from the governments of the world convene to deliberate, to reason, to argue, to compromise, to try in every way devisable by the human mind to resolve differences. I suppose most of of them come with honest hearts to try to bring peace to the world.

We have come to this conference from many nations of the world—not, however, as representatives of the governments of these nations. We are here representing the leadership of the kingdom of God. This Church is the literal kingdom of God in the earth. We did not come to argue, to jockey for position, to compromise differences and establish policies. We came here to hear and learn the word of God as he has and does now reveal it through his appointed servants, and to take it back and teach it to our people. We know that the gospel of Jesus Christ, of which this Church is the repository, is the one and only way of peace. We know that to everyone who accepts and lives it there comes peace—peace in his heart—even in the midst of turmoil in the world. We know that if the people of the world would accept it and live it, we would have peace in all the world. We are in very deed representatives of Jesus Christ our Redeemer and his Father, God our Eternal Father. Our authority comes from them.

This is the Church of Jesus Christ. It is the Church of Christ by his own statement as to what his Church had to be. I am going to take the time to read to you what he said his Church had to be. Brother [Milton R.] Hunter told about the visit of Jesus to the Nephites after he had completed his post-resurrection ministry among the Saints at Jerusalem. When he appeared to the Nephites, they saw him as he was—a glorified man of flesh and bone and spirit. He walked with them, and he talked with them. He organized his Church among them. He clearly pointed out to them two distinguishing characteristics of his Church. He chose, as you remember, twelve disciples who

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were to serve among the Nephites as the Twelve Apostles served the people in the land of Jerusalem.

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

"And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

"And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

"And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day—[That great day when we shall be called to stand before him to be judged];

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:1-8.)

How about the name of this Church? What is it? It is "The Church of Jesus Christ of Latter-day Saints." How did it get the name? Did Joseph Smith select it? No. The Lord Jesus Christ himself told Joseph Smith to name this

Church "The Church of Jesus Christ of Latter-day Saints." I will not take time to read the instruction. You will find it in the 115th section of the Doctrine and Covenants. In that revelation Jesus refers to "all the elders and people of my Church of Jesus Christ of Latter-day Saints scattered abroad in all the world; For thus shall my church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." (See D&C 115:3-4.)

Now what about the other point? It is my church "if it be called in my name . . . if it so be that they are built upon my gospel." Now what is the gospel of Jesus Christ? I would like to read to you out of this same chapter, the 27th chapter of 3rd Nephi, the gospel of Jesus Christ, as defined by the Master himself—not by Joseph Smith, not by men, but by Christ himself as he stood among the Nephites, as a resurrected being. To me it is marvelous:

"Behold I have given unto you my gospel [he said], and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, [in the universal resurrection], that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end [this is the Redeemer speaking], the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath



given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [said the Redeemer]: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; . . ." (3 Nephi 27:13-21.)

Then he adds that "if ye do these things blessed are ye, for ye shall be lifted up at the last day." (*Ibid.*, 27:22.)

Now this Church is the Church of Jesus Christ. Of course, no one can know this fact with certainty unless he has received a witness from the Holy Ghost. Everyone who will look can see, however, that the Church meets the requirement laid down by the Redeemer. It was named by him, it is called after him, and it is built upon the gospel as he defined it.

This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God's people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life.

I know these things are true. I know them by the witness of the Spirit to my soul, and I bear you that witness. I know Jesus Christ lives. When I think of him, my Redeemer, I am always moved. In my mind's eye, I see him in that great council before the world was, when he said in effect to his Father, "I will go. Mine be the willing sacrifice, the endless glory thine."

I view him as the Creator of this world and of the starry heavens. In this respect it is difficult for us to realize the greatness of Jesus. Enoch

was amazed when the Lord showed him his creations. He referred to the number of them in this language: ". . . were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; . . ." (Moses 7:30.)

I think of this man—this Son of God, Jesus—as he stood on Mount Shelem before the brother of Jared in his full-length spirit body and said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . .

". . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:14-16.)

That was 2,200 years before he appeared on earth as the infant son of Mary. I think of his coming into this world, the Son of Mary and God the Eternal Father.

I think of him as he went through his life, teaching and blessing the people.

And, oh, I think of him in Gethsemane, when he suffered the pain of all men, that we might be forgiven of our sins on conditions of repentance. I think of Luke's statement describing Christ's suffering in Gethsemane: ". . . his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) And of Christ's statement to Joseph Smith: ". . . Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

By his suffering he put into effect the plan of mercy, the merciful gospel

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plan of redemption by which all men may be cleansed of their sins.

And then I think of him on the cross. I think of him in the garden, when he spoke to Mary, following which the light and knowledge broke through upon his disciples that he in reality had won the victory over death, bringing about not only his own, but the resurrection of all people.

I think of him with the Father in the grove with the Prophet Joseph. I know he lives.

I know my Redeemer lives. "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior." (D&C 76:1.)

I bear you my testimony that this statement is true, and this witness which

I bear will be binding upon you; for I, like my brethren of the presiding councils of the Church, am a called and ordained personal witness of the Lord Jesus Christ.

This Church is the Church of God. We do have the gospel of Jesus Christ. If we will live it, we will gain the promised blessings. That this may so be, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Marion G. Romney of the Council of the Twelve. Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Henry D. Taylor.

### ELDER JOHN LONGDEN

#### *Assistant to the Council of the Twelve Apostles*

From this conference, these excellent sessions which have been held, with the Spirit of the Lord in attendance, we have been fed the bread of life, and we have been fed those things pertaining to eternal life which will help us in our daily lives here in mortality. I believe there are a few lines which would sum up very beautifully the truths that have been spoken from this pulpit.

It is a simple prayer, and as far as I am concerned, the author is anonymous. "O God, our Father, always keep us thankful, and never let us forget the source of all our blessings and our great privilege to share them with others."

I am so grateful for those words because I feel they sum up beautifully the things which have been given in these marvelous sessions from those who have preceded me. The opening remarks of President McKay, saluting youth, commending them for their courage and fortitude in seeking to know the truth and to follow it, were most inspirational, as has been each of the brethren, to Brother Romney who has just preceded me with his beautiful testimony of the divinity of Jesus Christ.

There is one, I should like to say at

this point, whom I have missed, and I am sure I voice the thoughts of thousands who have been and are here; the voice and the words of President J. Reuben Clark, Jr. God bless you, President Clark.

Because of this sharing, there was an assignment that came to Sister Longden and me last November—it came earlier than that but because of conditions and circumstances over which we had no control, we were not able to start our journey until the fourth of November 1960.

We left Salt Lake City with President and Sister Kendall W. Young, who were to be installed in the French Polynesian (or Tahitian) Mission, and with us were their four little children—the oldest not yet seven. You talk about faith—here it is exemplified—these people willing to leave the comforts of home and the pursuits here of their daily labors to go out and serve the Lord in those beautiful but faraway islands of the South Pacific.

We arrived in Papeete, Tahiti, after twenty-seven hours. The final journey from Honolulu to Papeete took ten hours and fifteen minutes which is quite a long time to be in the air. But we were blessed. We arrived there Saturday

morning. On Sunday, the next day, President Young was installed as the new mission president. President Joseph R. Reeder was released as president of the French Polynesian Mission. In a few days President and Sister Reeder, their son and daughter and a young elder, Ralph Anderson from Brigham City, Utah, who was in the Tahitian Mission presidency, started for Rarotonga on the Church ship, *Paraita*, so named after Addison Pratt, one of the first missionaries to labor in the South Pacific isles as early as 1844. That will give you an idea of how our "sharing" was taking place even in those early days.

President Reeder was installed the following Sunday as President of the Rarotonga Mission. We had eighty-one percent attendance in our meeting that day. That is something for you stake presidents here in the States to shoot at—eighty-one percent of the total membership of the Church on the Island of Rarotonga—as we created a new mission in the Cook Islands with headquarters in Rarotonga.

The missionaries in Rarotonga as well as those in Tahiti, Tonga, Samoa, Australia, and New Zealand, are dedicated young men, giving their all in sharing the gospel.

I shall always remember one missionary who wished to stay several months longer after completing his full term in the mission field, but he sensed that finances might be running short at home so he wrote to his mother, who is a widow, asking her advice. While we were in Tahiti he received a letter from her stating, "If necessary, I'll scrub floors in order to keep you in the mission field your full time and longer." Faith, sharing with others!

The missionary activity in these two missions, the increasing baptisms, the stepped-up interest of investigators is most heartwarming. I believe our members there are fully converted to the truth and know why they are being baptized. There is a lovely missionary endeavor which takes place every three weeks as each Matson liner comes into Papeete. The French and the Tahitian branches, combined, furnish a forty-five-minute program for all the

tourists on board ship, and there is usually a full complement of passengers. The program consists of classical as well as native music sung by a chorus of beautiful young Tahitian members led by one of the missionaries. There are also some impressive native dances by young and old, and you would thrill at the music—the choruses, the individual numbers. We were told by the captains of both ships on which we witnessed the show that this was always the favorite entertainment of their passengers.

Our journey then took us to Suva, Fiji, and to Nukualofa, Tonga, where we met with President M. Vernon Coombs and Sister Coombs. They have been in the mission field in Tonga on and off since 1911. The people love them, and they love the Tongan Saints. President Coombs had arranged an interview with Crown Prince Tungi, who was very grateful for the courtesy and hospitality extended to him by President McKay on a visit here a few years ago. Perhaps one of the most thrilling, humbling moments of our lives was as we arrived at the Church college in Nukualofa. The Saints were all dressed in pure white, mostly sitting on the floor to make more room. As we arrived they stood and sang like angels, "We Thank Thee O God For a Prophet." Right then I had the privilege of telling them I knew they were singing their thanks for our prophet, David O. McKay, and I would convey their love and greeting to him.

I shall never forget the 1,400 Saints assembled at a music and dance festival presented by several branches of the Tongan Mission. This time we saw the great MIA program in action. I am ready for any stake president now, or anyone in the Mutual organization who says, "It won't work in our stake." We saw it work. We saw this marvelous program in action—dancing, singing, the drama, speech. Also we met with Tongan Master MMen and Golden Gleaners.

Yes, sharing the gospel is a happy experience—more so when we see the gospel principles applied in the daily lives of others. I am grateful for the faith of the missionaries in the South

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Pacific and, though we are limited in number in some of these missions, the mission presidents are meeting this challenge through the development of young Tahitians, Tongans, and Samoans who are qualified and worthy, who already know the language. These young people are called as missionaries to serve with the missionaries from the States. That is doubling our number of missionaries, and great good is being accomplished.

From Tonga we moved on to Samoa, where a fine work is being accomplished. Here we saw much of another phase of activity in the Church—the labor missionary program. It was my privilege to hold a special meeting with seventy-seven of them, and then as the Apia Chapel was dedicated with 526 in attendance, to see and hear a chorus of fifty young labor missionaries dressed in white shirts and trousers with black bow ties, singing under the direction of Sister Barker, whose husband is the principal of the Church school at Pesega. They sang with so much meaning, and they sang not only in Samoan, but they had learned also the English interpretation. The building program is going forward in Samoa, as will the proselytizing and school programs.

Last year in Samoa there were 2,393 baptisms. That is about an average of forty for every missionary. I am sure that will make President Moyle happy. We talk about "sharing the gospel." They have been doing that down there. Three years ago there was one entire village of forty-five converted because of the activity of our missionaries. When we held a service there, three years later, there were 150 in attendance in that little village.

They have many ideas that they are putting into effect in order to bring to these wonderful people of the South Pacific the Pearl of Great Price. I cannot say too much for the work that has and is being done by President Charles I. Sampson and his most dedicated counselors, President Rivers and President Harrington. President Harrington, a stalwart young man graduated from Stanford University, a Samoan, his parents living in Honolulu, will soon be winding up his two and a half years

in the mission field—a tower of spiritual strength to his people.

We were so pleased to see the schools as well as the churches teaching people to develop and utilize the talents with which God has blessed them! Yes, we are truly sharing the gospel of Jesus Christ with these wonderful people of the South Pacific.

Our journey was extended to include those great countries of Australia and New Zealand. We had the opportunity of touring the Southern Australian Mission and the Australian Mission. When you travel from Melbourne, which is the headquarters of the Southern Australian Mission, and go around to Perth, it is like traveling from Salt Lake City to New York. And in the other direction, when you leave Sydney, of the Australian Mission, going north to Cairns, it is a similar distance. At the time we left, a new area was being opened, as Brother [Spencer W.] Kimball had encouraged them to do, in Darwin and Port Moresby and Thursday Island in New Guinea. This was after a survey had been made at the time of the visit of Brother Kimball.

Christmas Eve we were in the railroad yards at Perth—106 degrees, and we saw a little train—not the luxury and the comforts and conveniences to which we are accustomed in this nation. Twenty-five of our members, including one little family of seven, mother and father and five children were leaving for New Zealand to go to the temple to be sealed to one another. I called Sister Longden's attention to the little canvas bag on the back of the railroad car, and in that bag was the culinary water which was to sustain them until they were able to refill it. Faith! Because they had received that witness Brother Romney has just spoken of! They had that evidence in their souls. The light of the gospel of Jesus Christ had penetrated the darkness, and they felt the spirit of urgency to go to a temple of the Lord. They were willing to sell all their possessions. It would take some three weeks for their journey, changing to four different trains going through Australia, and then in Sydney they would board a ship which would take them to Auckland.

They would then travel another eighty miles to the temple site. They knew they were doing the will of the Lord. We shall never forget the look of hallowed, excited expectation on the faces of each of those dear Saints.

We truly saw the gospel of Jesus Christ in action. President Moyle used the word this morning—applying—application. We hear, we read, we have an opportunity to believe, and then we must apply these truths in order to reap the blessings. I am so thankful that our journey was extended to Australia and New Zealand, that we came to know these wonderful people. I held three stake conferences in Australia, in Melbourne, in Sydney, and Brisbane, and was privileged to see the faith of the people there and the attendance at our meetings and to hear some faith-promoting stories and witness them.

I could mention other similar experiences. Sixty-nine Tongan Saints, when we were in Suva, were just returning from the temple, happy and at peace because they had realized lifelong dreams. Another thirty-eight disembarked from a huge plane in Auckland three days before we left for home. We met them in Auckland at the airport. Nine couples, nine fathers and mothers and twenty children were going to the temple to have that eternal union. God bless them.

After spending ten days each in the New Zealand South and New Zealand missions, we held three stake conferences in New Zealand: Hawkes Bay, Hamilton, and in Auckland. I am grateful for the memories I have of these experiences. The attendance was excellent in all stakes. Fifty-three percent were present at our meetings in Auckland, even though the Auckland Stake had been divided two and a half months before when Brother Kimball was there creating a new stake, Hamilton, leaving only part of Auckland Stake. It has been wonderful to shake the hand of President William Roberts, from Auckland, here for this conference, also of President Higbee from Hawkes Bay and others here from these stakes of Zion down under.

Now in conclusion, as we share this

gospel with others, may I give you the words of the Lord as recorded in the seventh chapter of Matthew. Christ had been teaching the people in his customary way—by parables. He spoke of one of the men who was wise, because he built his house upon the rock, and the one who was foolish, because he had built his house upon the sand. I am interested in the closing words of that chapter, "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

"For he taught them as one having authority, and not as the scribes." (Matt. 7:28-29.)

May we then be wise and follow the teachings of our great prophet and mouthpiece of the Lord today, as well as of those who have been called to labor and serve with him, and the leaders in the missions and in the stakes and wards and branches, and all the auxiliary organizations, for we are being taught and led by authority and not by the teachings of the scribes. We then will be true Latter-day Saints.

I am deeply thankful for my membership in this, the Church of Jesus Christ of Latter-day Saints. May I give you in conclusion the words of Karl G. Maeser. The gospel has been summed up for us—the kingdom. Those who will inherit the kingdom must be true Latter-day Saints. This is Brother Maeser's definition of a true Latter-day Saint. "A true Latter-day Saint is one who has dedicated himself soul and body to God in all things, temporal and spiritual, in all his doings, in all the meditations of his heart, in all his desires, his anticipations and hopes for the future, in life and in death to belong to the Lord only, and has based all his actions, all his thoughts, all his endeavors, all his interests upon that foundation that he belongs to the Lord." As we truly belong to the Lord we will feel called to share that belonging with others.

May we be true Latter-day Saints, sharing the gospel freely with others, I humbly pray as I bear my witness to you that these things are true, in the name of the Lord Jesus Christ our Savior. Amen.

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**President David O. McKay:**

He to whom we have just listened is Elder John Longden, Assistant to the

Twelve. Elder Henry D. Taylor, also Assistant to the Twelve, will be our next speaker.

**ELDER HENRY D. TAYLOR**

*Assistant to the Council of the Twelve Apostles*

"In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) In these words the Lord gave to Adam and Eve, as they were driven from the Garden of Eden, the economic law by which they and their posterity should live out their lives here upon the earth. All laws given to Adam, we are advised, were spiritual laws. Inasmuch as he was given the edict that in the sweat of his brow he should eat bread, and this to be produced from the earth, which had been condemned to bring forth thorns and thistles, we can logically conclude that work is a spiritual law.

We should understand, however, that Adam and Eve were put under no curse, but rather the ground was cursed for Adam's sake or for his good and benefit, for the Lord further stated: "... cursed is the ground for thy sake." (*Ibid.*, 3:17.)

It was just twenty-five years ago at the April 1936 general conference that the divinely inspired welfare plan was announced, giving renewed emphasis to principles as old as the Church itself. At the following conference in October, the First Presidency explained the primary purposes for the establishment of the program. One of the basic principles, they stated, was: "Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report*, October 1936, page 3.)

To carry out the purposes of the program, it was intended that all members of the Church should join together and work and labor to produce and process the commodities necessary to care for the "Lord's poor," that is the worthy needy, and that those needy, who were to receive assistance, should, to the extent of their ability, work for the help received. In this manner there would be no dole, no receiving something and giving nothing in return. It will be

understood that an essential factor of this great movement, the welfare plan, is work.

From early youth, Latter-day Saints have or should have been taught to regard work as honorable and to dignify it by performing an honest day's work for a fair day's pay. The poet Carlyle expressed this sentiment when he penned the lines: "All work, even cotton-spinning is noble; work alone is noble." The Apostle Paul clearly understood and emphasized the principle of work. In his epistle to the Thessalonians, he reminded them: "... this we commanded you, that if any would not work, neither should he eat.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

"But ye, brethren, be not weary in well doing." (2 Thess. 3:10-13.)

Many have viewed with concern present-day trends continually to shorten working hours. The existing forty-hour week seems destined for revision downward, as agitation mounts to reduce further the working week to thirty-five or even thirty hours, with no decrease in benefits. Then there are those who look forward with anticipation to age sixty-five as the time of retirement from all work and labor. Much to their sorrow, many discover that too much leisure time may create problems not anticipated and brings disillusionment and unhappiness. They learn the important truth that work is a great blessing and can result in joy and happiness to themselves and to mankind. They also discover that doing nothing is one of the hardest of all jobs. When you get tired, you can't rest. You are in bondage when you refuse to work.

Elizabeth Barrett Browning said: "Free men freely work: Whoever fears God, fears to sit at ease."

Idleness is an offense against the gospel and has received the Lord's severe condemnation. He denounced it with vigor and vehemence when he instructed:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

"For the idler shall be had in remembrance before the Lord." (*Ibid.*, 68:30.)

On another occasion he counseled:

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (*Ibid.*, 75:29.)

Brigham Young admonished the Saints by saying:

"To give to the idler is as wicked as anything else. Never give to the idler." (*Discourses of Brigham Young*, p. 275.)

The First Presidency expressed disapproval of the evil of idleness when in explaining the purposes of the welfare program, they stated, that it is among other things:

"To set up . . . a system under which the curse of idleness would be done away with."

The life span of man is constantly lengthening. More and more elderly citizens are confronted with the problem of properly utilizing leisure time in accordance with their desires, experience, knowledge, and abilities. These sunset years can be rich, rewarding, golden years, filled with work and activity as witnessed by the serene, happy faces of the aging temple workers, and the research people in the Genealogical Library. I was deeply impressed and touched with the look of happiness and contentment on the face of a ninety-two-year-old brother engaged in labeling cans at Welfare Square. Work to him was worthwhile and precious.

How glorious it is that the Church provides ways, means, and opportunities for those growing older to engage in interesting and constructive work; and how proud we should be to belong to such an organization.

President McKay in his eighty-eighth year is an inspiration and a shining example to all of us; in his office from early morning until evening, traveling throughout the world, guiding, stimulating, and inspiring the Saints.

Inactivity or refraining from work can produce a deterioration of both muscle and mind. The body accumulates poison when it ceases to be active. The mind becomes weak and dwindles in effectiveness when not stimulated by vigorous mental exercise. On the other hand, work is conducive to good health, contentment, and cheerfulness. Some of its happy results are peace of mind, a hearty appetite, sound sleep, and undisturbed rest.

" . . . work out your own salvation with fear and trembling." (Phil. 2:12.) To Latter-day Saints, this is not just an empty phrase, it is a profound truth. Working out one's own salvation is the concern of every individual, contemplating and requiring more than mere lip service. Each of us will at some future day stand before the judgment bar of God to answer for our acts in this life. John the Beloved Apostle foresaw in vision this memorable event and described it in these words:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

So we can say with grateful hearts, "thanks, Heavenly Father," for the privilege and the blessing of work; and as one has so aptly said, "For the might of it, the pride of it, the glory of it, the peace of mind that comes from the strain of it."

I bear you my witness, my brothers and sisters, that the principle of work is a God-given and spiritual law. I humbly pray that each one of us will labor diligently, so that some day we may merit the words of approbation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," (Matt. 25:21.) in the name of Jesus Christ our Savior. Amen.

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**President David O. McKay:**

Elder Henry D. Taylor, Assistant to the Twelve, has just addressed us. The Choir and Congregation will now sing, "O Ye Mountains High," conducted by Elder Jay E. Welch. After the singing, Elder Theodore M. Burton will speak to us.

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The Tabernacle Choir and the con-

gregation joined in singing the hymn, "O Ye Mountains High," conducted by Jay E. Welch, Assistant Conductor of the Choir.

**President David O. McKay:**

Elder Theodore M. Burton, Assistant to the Twelve, will now address us.

**ELDER THEODORE M. BURTON***Assistant to the Council of the Twelve Apostles*

My brothers and sisters, I am conscious at this time of the responsibility that rests upon me. I pray that your faith might be exercised in my behalf that it might come to me as a wave of friendship, so that feeling your confidence and your love I might be able to say something that will be helpful and edifying to you.

As I have heard my brethren in this conference speak, these marvelous sermons, which have moved me at times to tears, have made me conscious of the feeling of responsibility they have tried to implant in our hearts. After all, we have been chosen for a great and a noble purpose. We are a chosen people, a people set apart, blessed, and ordained—in fact, foreordained—for a very special responsibility. Therefore, we must take this responsibility very seriously and realize that we were not chosen nor set apart to rule, but chosen and set apart to serve, to be the servants of all with whom we come in contact. We can best serve by teaching the divinity of Jesus Christ.

As I formerly began my organic chemistry lectures each fall at Utah State University, I used to bring to my class a small rectangular metal box. It was a breadbox, painted green, and as I brought the box into the lecture room and put it on the lectern, I would turn it so that the students could see written on the front of it "BREAD," and that aroused their curiosity. Every fall some student would accommodate me by asking "Why the bread, Dr. Burton?" And that would give me my cue to answer,

"This is the 'bread of life' of organic chemistry." This made them curious to know what I had in the box—sandwiches, cake, cookies, or perhaps actually bread for a chemical experiment.

Later on in the lecture, I opened the box and showed them what was in it. They were amazed to see that the box was filled with tinker-toys. Yes, the box was filled with balls and sticks and tight coils of stiff wire. In fact, they looked just like baby's playthings, and when youngsters came into my laboratory, and I had to amuse them, I would actually let them play with these as toys. The only difference between these toys and ordinary tinker-toys was that the balls had been painted various colors—green, red, blue, purple, black, white—and that the holes drilled in the balls were drilled at very precise angles.

Chemists use these tinker-toy units to construct models of complex organic compounds. When I wanted to lecture, for instance, on carbohydrates to show students the structure of sugar or the structure of starch or cellulose, I used these tinker-toy models to illustrate molecular structure. Or when I lectured on proteins and had to show them the structure of the amino acids or how these were put together to form protein molecules, I used these balls and sticks and pieces of wire to show how the molecule was built and constructed.

I once heard an internationally known chemist lecture to us on the structure of enzymes. He used just exactly these tinker-toys, building first one part and then another part, and putting the



parts together until he finally showed us exactly the thing that he wanted to demonstrate. Now, wouldn't it be ridiculous to criticize a chemist of such stature because he used such simple tools or to regard his ideas as childish because he used tinker-toy models to illustrate his ideas?

It is the use that determines the value of a thing—on the one hand, a child's plaything, but on the other hand a useful tool in the hands of a highly trained, competent scientist. A wise man looks at the results—not the tool. A simple tool in the hands of a skilled craftsman would be a marvelous thing. On the other hand, the finest of hand tools, or even a machine tool, in the hands of a clumsy oaf would be valueless.

Now, speaking of tools, God did not hesitate to use simple tools wherever he had to. We are the tools of God, and God has had to use men wherever he found them and as he found them. But the question comes to one's mind, Why didn't God, for instance, speak to Eli, for Eli was at that time the prophet and high priest in ancient Israel? But Eli could not or would not do as he was told. He had two sons, Hophni and Phinehas. They were heirs to the priesthood, but they were profligate and wicked, and Eli could not or did not control them.

Thus, the Lord had to choose someone else. He chose a small lad, and as God called, "Samuel," Samuel answered: "Speak, for thy servant heareth." (1 Sam. 3:10.) And soon, all Israel from Dan to Beersheba, knew that Samuel was a prophet of God.

When, later on, the great King Saul became disobedient and had to be set aside and replaced, Samuel, in his old age, because the Lord told him to go to the house of Jesse, would have chosen Eliab. But when he would have chosen Eliab, the Lord said to Samuel, "... Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*Ibid.*, 16:7.)

So Abinadab, Shammah—all seven sons of Jesse were passed over, and then the Lord told Samuel to choose David,

the shepherd lad, for he was obedient enough to listen. David was teachable, and so he became a useful tool in the hands of the Lord.

Why was John the Baptist chosen to be the Elias to announce Jesus Christ? There were twenty-eight high priests in Jerusalem between the years B.C. 37 and A.D. 68, yet not one of these learned, highly trained, capable men was chosen. And why was not Annas chosen or his son-in-law, Joseph Caiaphas? Read their own judgment recorded in the words of the scriptures when they sent officers to arrest Jesus, "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?"

"The officers answered, Never man spake like this man.

"Then answered them the Pharisees, Are ye also deceived?

"Have any of the rulers of the Pharisees believed on him?

"But the people who knoweth not the law are cursed." (John 7:45-49.)

In other words, they were cursing those who believed the Son of God. In the pride of their learning they were not humble enough to believe, and God could not use such people. They had ears, but they could not hear. They had eyes, but they could not see. And so it was that God promised that in the last days he would restore all things of the kingdom, and just as the Lord had promised, he had to fulfil. So it came time for the Lord to keep the promise he had made and restore all things, but he needed someone on earth he could trust. He needed someone he could teach.

Why didn't he take the learned, trained theologians of that day—men trained in the ministry? For the same reason, brothers and sisters, that many times he cannot use some of us because we will not listen or we cannot listen.

Now hear the words of the Lord: "But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen.

"They who are not chosen have sinned a very grievous sin, in that they are

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walking in darkness at noon-day." (D&C 95:5-6.)

And that is just exactly what many of us do, when the gospel is so light and so bright around us that a child could see. Many times we close our eyes and close our ears and will not see or listen.

So, when it came time to fulfil all things, the Lord had to choose a simple farmer boy—Joseph Smith—one humble enough to listen, one obedient to God, one who would not rely on his own wisdom, but who would be willing to learn and to obey.

Now, these God-chosen men that I have mentioned were not ignorant men. They were plain men and untrained, but Joseph Smith, I say, was a learned man, as were those who have followed him in that office. A learned man is one well informed, one who knows the truth, one who has great knowledge, one who has learned the truth by instruction and by study and by experience.

Now, Joseph was instructed of God, and the greater the teacher, the greater the pupil may become. So Joseph, who was instructed of God, became a very, very learned man. These men we sustained at this conference as prophets, seers, and revelators, because they have been instructed of God, can instruct us, if we will but listen and open our hearts.

I make no plea for ignorance, brothers and sisters. I do not speak against education, formal training, or formal learning. I do not urge our people to reject a university education. I do not believe that mere possession of a doctor's degree makes a man spiritually unreliable. To the contrary, I speak as our Church leaders have always spoken. Get all the formal learning you can afford. Remember this, brothers and sisters, we cannot teach what we do not know. Get all the formal learning you can possibly afford, and if possible get a terminal degree. Believe implicitly in the word of the Lord as it has come to us. "The glory of God is intelligence, or, in other words, light and truth." (*Ibid.*, 93:36.)

"Whatever principle of intelligence

we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:18-19.)

"It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

I see before me wonderful men who have been used in this Church as bishops and stake presidents, members of high councils and patriarchs, members of general boards, highly trained scientists, both men and women. A university education, I believe, would be desirable for every intelligent man and woman in the world, but I must speak the same warning that Paul spoke: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.)

Now, brothers and sisters, I would like to stress this word, "rudiments," because I think this is a key to this passage. A rudiment means the beginning of knowledge. A little learning is a dangerous thing, and too many men and too many women who have become experts in a tiny field of learning think that because they are trained in that field of learning, they are experts in all fields of learning. Many men who are well-trained in one limited field feel that this equally qualifies them to express learned opinions in the field of faith and religion, although many of them have never done any studying nor taken a class in these subjects. So, I say that the problem is not that they know too much, but that they know too much of what just isn't so. Actually, they know too little. They have closed their minds to anything except the philosophies of men.

Now, brothers and sisters, in our Church in this day and age, when education is becoming more and more popular and more and more necessary, there is grave danger of intellectual apostasy. The problem is that of a closed mind, as I see it. Jacob taught this beautifully, as we read it in the Book of Mormon.

"O that cunning plan of the evil one!

O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

That we should emphasize, "To be learned is good."

What causes intellectual apostasy? Why do some learned men and women turn from the faith? It is not learning, for there are hundreds of us, thousands of us, equally well-trained. It isn't being exposed to different ideas, for we too were exposed to these ideas in the finest universities of the land. Why, then, do they lose their testimony? Principally out of vanity and pride. They want to impress others with their learning. To put it indelicately, it is the problem of the swelled head, because that is exactly what the Prophet said.

"... whoso knocketh," Jacob said, "to him will he open; and the wise, and the learned, and they who are rich, who are puffed up" and that you see is just exactly what he said—"who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them." (*Ibid.*, 9:42.)

Now remember, it isn't the simplicity of the tool that determines its value, but the skill of the workman who uses that tool. God, I am sure, would prefer to use the most skilled, the most able, the best-trained person that he could find, but that person must be humble and he must be teachable, and he must be willing to learn something new. We, with all our learning, stand just at the threshold of things that we need to know, just at the beginning of wisdom,

with the rudiments of wisdom in our hands. As Paul taught, the workman is more important than the tool.

"For ye see your calling, brethren," he said, "how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But . . . God hath chosen the weak things of the world to confound the things which are mighty;

" . . . that no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:26-27, 29-30.)

Over the library of the Utah State University stands in big gold letters a statement taken from the scriptures: "Get wisdom, and with all thy getting get understanding." (Prov. 4:7) We must feed the spirit as well as the mind and as well as the body. I plead with our youth, get learning, and with all your getting get understanding. Get learning of the spirit. Get learning of the mind. Get learning of the soul, and become a rounded man or a rounded woman, learned in all ways, for I testify to you this day that security, true security, comes from a knowledge of the divinity of Jesus Christ. This is the beginning of all learning and of all wisdom. This is the greatest knowledge, the greatest learning, the greatest comfort that men can have. If men have this knowledge in their hearts, they can withstand all the vicissitudes of life. No trial, no trouble can come, but that a man or a woman can withstand it. He can rise victorious if he has a love of Christ and a testimony of his divinity burning in his heart.

I testify to you that I know that Jesus has risen from the dead; that he lives and exists at this present time; that he reveals himself, has revealed himself, and continues to reveal himself to his servants, the prophets. I honor and sustain them, and pledge my loyalty to them, and bear this testimony to you in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

I think it was Thomas Carlyle who said that one of the most Godlike of virtues is the appreciation of human worth as shown by the hearts of men. I am sure, at the conclusion of this great, inspirational conference, that you would have me express your appreciation of the services rendered by all who have contributed to the success and spirituality of our four days' conference.

First, to the General Authorities, we express deep appreciation for the inspirational messages you have given to us, and in that expression we express gratitude to our Father in heaven for having inspired each one who has spoken.

To the public press, you reporters and your fair and accurate reports throughout the sessions of the conference, your devotion and your attendance at all the services during the day or evening sessions.

We appreciate the co-operation of the city officials and commend especially the traffic officers for handling so carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever their service would be needed.

To the Tabernacle ushers, who have rendered a service quietly and efficiently in seating the great audiences of these conference sessions. I noticed one in the gallery and his courtesy in the way he handled one who rendered a little disturbance.

We mention especially the radio and television officers and officials—twenty-seven television and eighteen radio stations throughout our own city and the nation have carried the sessions of this conference. This has been the means of permitting untold thousands to hear the proceedings of the 131st conference of this Church.

Friday we had a meeting never held before in the history of the Church. It was a meeting of officers of stakes beyond the boundaries of our country. Attending this meeting were stake presidencies from Australia, New Zealand, Great Britain, and Holland who met and received instructions from

members of the Council of the Twelve, officers of the Bishopric, and members of auxiliary organizations. That is an epoch-making event in our history!

We appreciate those who furnished the singing throughout this entire conference. I know your hearts respond most heartily to expressions of gratitude for the inspiration we have received ever since the opening session when the Primary Teachers' Chorus from nineteen stakes of Utah County rendered such inspirational singing. They filled the seats usually occupied by the Tabernacle Choir members, and also seats on each side of the gallery. I think you will always remember that solo by thirteen-year-old Ronnie Clark. There was some question about having him sing, but his voice rang out in such clearness that not only those in this Tabernacle were thrilled, but also thousands listening on the radio.

To the combined choirs of the Logan Institute of Religion and the Utah State University we extend our thanks for their singing on Saturday morning and afternoon. We never have a group of young people filling these choir seats without being thrilled, not only by their singing, but also by their presence and their attitude towards religious matters.

The Men's Chorus of the Tabernacle Choir Saturday night—what a thrill they gave us, and always do, at that inspirational gathering! We were also thrilled with the tenor solo by Brother Dennis Clancy of Dundee, Scotland, singing, "I Know That My Redeemer Lives."

Today, I think we have never heard the "Hallelujah Chorus" sung as you heard the Tabernacle Choir render that beautiful and inspiring oratorio at the conclusion of this morning's session. We thank the leaders and officers of the choir and especially you men and women who devote so much of your time and give so freely of your means to inspire not only the entire Church, but also now the whole world.

We acknowledge the flowers—the daffodils from Puyallup Valley Daffodil Company, the calla lilies from the high

priests' quorum of the Oakland-Berkeley Stake, the ten thousand sweet peas from the Mesa (Arizona) Eleventh Ward; and all others who have contributed in any way to the success and inspiration of a great and memorable conference.

I should like to say just a word at the conclusion in expressing appreciation of the worth of man, of the service of the members of the Church in building chapels, and in other responses to the calls that are made of you. I marvel, and I think all members of the Church marvel, as well as those outside of the Church, at what the members are doing by way of improving places of worship and of supplying the need for public worship.

Services will be held one day for the breaking of the ground—a simple matter—and one year or eighteen months later, a building will be dedicated, fifty percent of the cost of which was borne by the people themselves out of their meager earnings, and the principal part of that activity and that contribution came from our sisters who labored diligently and unceasingly to gather the necessary means so that the ward will meet its share of the expenses of the erection of the house of worship. God bless our sisters, and I say that with all my heart.

And now, brethren and sisters, in summary, let me emphasize that the noblest aim in life is to strive to live to make other lives better and happier. *The most worthy calling in life is that in which man can serve best his fellow man.*

Browning touches that great theme in his poem, "Paracelsus." You students, remember how Paracelsus started out to gain knowledge for himself, even though it took him away from the people themselves. His friend Festus warned him not to withdraw from the people, but Paracelsus concluded that he would gain learning at the expense of anybody or anything, and when Festus cautioned him, he said:

"Festus, are there not two experiences in the life of a diver,  
One—when, a beggar, he prepares to plunge,

One—when, a prince, he rises with his pearl?  
Festus, I plunge."

And his friend standing by said: "We await you when you rise."

Years later, after Paracelsus had failed in his efforts to find the soul satisfaction he sought, Festus found him in a conjurer's house, and Browning puts into his mouth the following: "There is an answer to the passionate longings of the human heart for fulness, and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly through difficulty."

Such is the divine message given to the Prophet Joseph Smith in these words: "Remember the worth of souls is great in the sight of God." (D&C 18:10.) Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, "Whosoever will lose his life for my sake shall find it." (Matthew 16:25.)

The meaning of this becomes clear in the light of another passage which says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

To no other group of men in all the world is given a better opportunity to engage in the noblest calling in life than that which is afforded the elders of the Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

Just to be associated with you, with men striving toward such an aim, is joy; and to assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellow men in love. You are true followers of the Master, for to those who have the Christian faith, the most sublime of its teachings, and to him who penetrates its deepest sense, the most human of all is this: To save mankind, God came to dwell among us

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in the form of man and was willing to make himself known by this simple though glorious principle, *Love*.

The animal world is filled with selfishness, each thing seeking its own life, its own perpetuation. But Christ lived for love. "... love the Lord thy God with all thy might, mind, and strength, and thy neighbour as thyself." (See Mark 12:30-31.)

God bless the elders and our sisters, who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worthy servants of Christ you are! Teachers, followers of the true Teacher, the great Exemplar of all, our Redeemer, our Lord. There is none greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

That is the word of the Lord.

God sanctify this wonderful conference to the good of all who have listened in, and through you who are present, your households and your young boys and girls who have not heard, but who will feel your influence in your own homes.

May the homes of the Church everywhere be better because of this conference than they have been in the past, and be an example to the whole world, a great majority of whom during the last forty years have had their minds poisoned by a false ideology that rejects the existence of God the Father, refuses to acknowledge the divinity of his Son Jesus Christ, and would destroy the home life, the very foundation of our future by taking the children and making them members of the state instead of leaving them with their mothers and fathers.

With all the power that we possess, we bless you, members of the Church of

Jesus Christ. May the power and the inspiration that have characterized this great conference, including last night's great priesthood meeting, go to every corner of the earth where there is a branch or where a family lives, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir will now favor us with an anthem, "Glorious Everlasting," conducted by Richard P. Condie. The benediction will be offered by Elder Arthur L. Barrus, president of the Grantsville Stake, after which this Conference will be adjourned for six months.

There will be a Deseret Sunday School Union Conference in this building at seven o'clock this evening. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

Ward sacrament meetings will be held this evening in the various wards.

The Choir sang an anthem, "Glorious Everlasting."

Elder Arthur L. Barrus, president of the Grantsville Stake, offered the benediction.

Conference adjourned sine die.

The Primary Teachers Chorus from 19 Stakes of Utah County furnished the musical numbers for the morning and afternoon sessions Thursday, April 6. Sister Lue Groesbeck was the conductor.

On Saturday, April 8, the music for the morning and afternoon sessions was furnished by the Combined Choirs of the Logan L.D.S. Institute of Religion and the Utah State University. James L. Bradley was the conductor at the morning meeting and Alma L. Dittmer was the conductor at the afternoon meeting.

The music for the General Priesthood meeting Saturday evening, April 8, was furnished by the Men of the Tabernacle Choir, Richard P. Condie, conductor.

The Tabernacle Choir, Richard P.

Condie, conductor, and Jay E. Welch, assistant conductor, furnished the choral numbers for the Sunday morning and afternoon sessions.

Richard P. Condie, Tabernacle Choir Conductor, directed the singing of the Tabernacle Choir at the *Church of the Air* services and also the *Tabernacle*

*Choir and Organ Broadcast* Sunday morning.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:35 a.m. Sunday, April 9, 1961. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

*Announcer:* The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, presented by the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of station KSL in Salt Lake City, Utah. Our speaker is Elder Mark E. Petersen, a member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie.

With the music of George Careless and the words by Parley P. Pratt, the Choir sings these words of faith and solid assurance: "The morning breaks, the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world."

(The Choir Sang: "The Morning Breaks, The Shadows Flee."—Careless.)

*Announcer:* With the music of Charles Gounod, arranged by Nobel Cain, the Tabernacle Choir turns to an earnest moving song of pleading and repentance: "O Divine Redeemer."

(The Choir Sang: "O Divine Redeemer."—Gounod.)

*Announcer:* We hear now on this Church of the Air Service Elder Mark E. Petersen, author, newspaper publisher, and member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled: "Our Need for Better Parents."

## ELDER MARK E. PETERSEN

*Of the Council of the Twelve Apostles*

I wish to talk with you today about our youth, our homes, and our future.

May I first remind you that students of youthful trends and activities emphasize the fact that our juvenile problem is now more than ever an adult problem, and that the only way to solve it is to provide our youth with better parents.

There can be no doubt that children learn most of their moral behavior within the family and that behavior patterns are fixed at an early age. To change them later in life is such a slow and difficult task that many consider it almost impossible. Hence, the only way to build good adults for the future is to provide children with better parents now.

In a recent address Mr. J. Edgar Hoover, the head of the F.B.I., expressed this thought: "Given discipline, young people will learn self-discipline; given training, they will learn to live useful lives. In almost every case, the

failure to develop character is directly attributable to a lack of proper influence and guidance in the home."

Surveys and studies made in various parts of the United States indicate that 80 per cent of our delinquent children say that they had no real family life, and that their parents were too busy with other things to give them any guidance. Nearly all of these delinquents said that there was no religion in their homes, and that their parents set them a bad example.

*Lack of Religion*

Lack of religion is characteristic of delinquent families. It is interesting to note that a police report from one large American city showed that 84 per cent of the juvenile criminals in that city did not attend any church. A juvenile court judge in Michigan reports that last year, 91 per cent of the youngsters appearing in his court had no religious training.



Lack of faith among children generally reflects the attitude of their parents. If the parents have no religion, they can hardly teach it to their children. And yet, religion is our best deterrent to juvenile crime.

Mr. Hoover analyzes the problem in this way: "The basic cause of the present (juvenile delinquency) situation is that so many of our young people have no real sense of moral responsibility which comes from an intimate knowledge of God's teachings. The tragic void of God and Prayer in their lives weakens our homes and our Nation's welfare."

America seems to have forgotten that true religion is the very source of its freedom and strength, because nearly half the parents of this land appear to withhold religion from their children.

Does it shock you to learn that almost 50 per cent of our population belongs to no church at all?

Do you know the price which the irreligious have to pay for their rejection of God?

### *Antidote to Communism*

It is a well-known fact that Communism is rooted in the irreligious. It is anti-religion and anti-Christ. Do we want Communism in America? When nearly half of our population is irreligious are you not frightened by the fact that Communism is based upon a rejection of religion? Living the Gospel of Christ is our strongest antidote to Communism.

Crime, which is increasing at an alarming rate in America, also is rooted in the irreligious. It too is anti-Christ, violates the Golden Rule which deals with our treatment of our fellowman, and which Christ taught during his earthly ministry.

Crime is selfish, brutal, and deceitful. Do we want criminals and gangsters to run our country? Is it within the range of possibility since so many of our people have practically banished all forms of religion from their lives, setting aside the very basis of character-building, honesty, and integrity?

Mr. Hoover has said that either faith in God must triumph in the United

States, or we will be dominated by criminals and Communists.

Is being irreligious worth the price we must pay for it? Are ease, pleasure, and irresponsibility worth the price we must pay for an abandonment of good character?

Is there any real joy in wickedness, weakness, or carelessness? Is ignoring God the way to enduring happiness?

America may well remember that it is in Godless countries where people are slaves. It is in Godless countries where dictators reign, and where iron curtains shut out all freedom and opportunity for the average individual. In such countries worship of God is punished in many subtle ways because dictators know from past history that there is power and strength in religion, while it is their plan to keep their people weak and subdued.

In homes where parents are irreligious, the children grow up without God, without faith, or prayer, or the spiritual strength which builds good character.

### *Parents As Examples*

In our love of pleasure and money-making, we too often neglect to set our children examples in good living, in dealing fairly and honestly with their fellows, in telling the truth, in doing unto others as they would be done by, in learning to respect law and order, in reading good books and seeing to it that their homes contain many of them; in looking on honest work as a duty and a privilege.

Many children now-a-days know but little about work, except that it is for the other fellow, and yet it is one of the first laws God ever gave to man.

Not one among us, if we gave it any thought, would purposely and with design nurture in the hearts of our children the seeds of failure and crime. Yet these seeds grow in a lack of faith in God, a rejection of church activity, a neglect of the simple habits which make parents and children a family, and which make a house a home.

We must learn to become better parents. We must build better homes. We can do this by showing our children the attention they deserve. We can provide them with the companionship they

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need, and set before them good examples in our own lives.

We can do many things together as a family. We can plan family recreation, and family work and responsibility from earliest childhood. Each child should have his own definite duties assigned to him, whether it be to help mother with the housework, or wash the car, or lend a hand with the yard work. Regularity of work responsibilities is vital to the development of children.

Truth and honesty should be held before them constantly. There can be no success without integrity. We rob our loved ones of their opportunities if we fail to prepare them for the advancement which can be made only upon the principles of good character.

Above all we can teach our children the Gospel of the Lord Jesus Christ. It is the foundation of good character. It is the way to success.

### *Live the Gospel*

We can study the Gospel ourselves and live it. We can worship God in our homes. We can become active in our church and teach our children to do likewise.

Do you think that the children will resent it? Statistics show that 85 per cent of the young people of America hope their parents will give them leadership in religious and character-building matters. Delinquent children admit that there was no such training in their homes.

Then as parents, let us acknowledge that lack of leadership on our part in giving our children spiritual and character-building instruction may result in serious difficulty for them.

Let us be willing to face the fact that we really are the custodians and the guardians of our little ones, and that

if we neglect that guardianship we do them irreparable harm.

We must not surrender our guardianship. Both the law of the land and the law of God make us the heads of our homes. Let us take the leadership there, assert our position and lead our children in love and kindness, but with firm and intelligent discipline, into the paths of right.

For the love of our children, for the sake of their future development, for their happiness and well being, let us restore family life and the true worship of God to our homes. Let us keep faith with our families. Their destiny is in our hands.

(The Choir sang: "I Know That My Redeemer Lives."—Edwards.)

Announcer: From the Choir we have heard the music of a hymn tune by Lewis D. Edwards which recalls the witness of these words: "I Know That My Redeemer Lives."

And now from the Tabernacle Choir we hear the comforting strengthening words of a New Testament text, with music from the Crucifixion by Sir John Stainer: "God so loved the world, that He gave His only begotten Son, that whoso believeth in Him should not perish but have everlasting life."

(The Choir sang: "God So Loved The World."—Stainer.)

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: You have been attending CBS Radio's Church of The Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of station KSL in Salt Lake City, Utah. Our speaker was Elder Mark E. Petersen, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie.

### **SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST**

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah was presented from 9:35 to 10:00 a.m. Sunday, April 9, 1961, through the courtesy of Columbia

Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew

From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We hear first an earnest pleading hymn of a prayerful heart, with words and music by Philip Paul Bliss: "More holiness give me. More striving within; More patience in suffering, More sorrow for sin; More faith in my Saviour; More sense of his care; More joy in his service, More purpose in prayer."

(The Choir sang: "More Holiness Give Me."—Bliss.)

**Announcer:** From the music of Ralph Kinder, Frank Asper recalls a mood of light and loveliness, of the beauty and hope of the peace and repentance that come with the world's reawakening: "In Springtime."

(Organ Selection: "In Springtime."—Kinder.)

**Announcer:** The Tabernacle Choir sings Charles Gounod's music with words taken from two Old Testament texts: "Lovely Appear Over the Mountains, the feet of them that preach, and bring good news of peace. Ye mountains, ye perpetual hills, bow ye down. Over the barren wastes shall flowers now have possession."

(The Choir sang: "Lovely Appear."—Gounod.)

**Announcer:** In one of his writings, Dostoevsky recalled the poignant remark of a young man who knew he had only a little left of mortal life to live: "... It's natural to believe," he said, "that everyone else thinks too little of life and is apt to waste it too cheaply, and to use it too lazily, too shamelessly, ... It's life that matters, nothing but life—the process of discovering, the everlasting

and perpetual process. . . . If he's alive he has everything in his power! Whose fault is it he doesn't understand that?"<sup>1</sup> If he's alive he has everything! It must follow then that he who is not alive has nothing. And he who has only mortal life, only limited life, has too little—because every day he lives brings him ever nearer to the end of all that means much of anything at all. It is as Ruskin remarked: "There is no Wealth but Life"<sup>2</sup>—therefore, the impact of this passage: "Behold, he that hath eternal life is rich."<sup>3</sup> This brings us again to the importance of beliefs, briefly mentioned last week—the importance of perspective, the importance of putting important and unimportant things in proper place—for what we believe about ourselves, about others, about God, about life is of incalculable consequence, for what a man believes, or knows, or thinks he is, or thinks life's purpose is, determines largely how he lives, and how he lives determines largely what he's like—including the accumulations that represent his efforts and his interests. Not to work for the good we believe would be a waste of life. And we well would look to what we do, to what we make, to what causes we serve, to all our choices, to the commandments we keep, to the love and respect of family and friends, and to the reality of our relationship to Him who made us in His image and who keeps creation in its course, and from whom we have the assurance that people and personality are eternally perpetuated, and that hereafter, even as here, we shall know and recognize, in literal reality, our family and friends—and always be our separate selves. Time is short—but eternity is endlessly long, and "It's life that matters, . . . the everlasting perpetual process. . . . He [who is alive] . . . has everything. . . . Whose fault is it if he doesn't understand that?"<sup>1</sup>

**Announcer:** And now the Tabernacle Choir sings a 16th Century melody by Louis Bourgeois with words paraphrased from the 100th Psalm: "All people that on earth do dwell, Sing to the Lord with cheerful voice . . . Come ye before Him and rejoice."

<sup>1</sup>Fyodor Dostoevsky, *From The Idiot*.

<sup>2</sup>John Ruskin, *Unto This Last*, Sect. 77.

<sup>3</sup>Doctrine & Covenants 6:7.

*Sunday, April 9*

(The Choir sang: "All People That On Earth Do Dwell."—Bourgeois.)

*Announcer:* Frank Asper turns to a hymn melody by George Careless: "Softly Beams The Sacred Dawning."

(Organ Selection: "Softly Beams The Sacred Dawning."—Careless.)

*Announcer:* With Albert Fallows as soloist, the Tabernacle Choir sings James MacDermid's setting for this comforting, reassuring New Testament text: "In My Father's House Are Many mansions; if it were not so I would have told you."

(The Choir sang: "In My Father's House."—MacDermid.)

*Announcer:* With the music of Evan Stephens, we hear the Tabernacle Choir recall in closing the words of Eliza R. Snow: "Awake, Ye Saints of God, Awake; call on the Lord in mighty prayer. . . ."

*Third Day*

(The Choir sang: "Awake, Ye Saints of God."—Stephens.)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the sixteen hundred fifty first presentation, continuing the 32nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

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